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THE  
YOGĀVACARA'S MANUAL

OF

INDIAN MYSTICISM

AS PRACTISED BY BUDDHISTS.

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EDITED BY

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*This, the first book on the subject published in Europe, and also the first book in Sinhalese printed in European characters, is dedicated to*

*EDWARD T. STURDY,*

*to whom we owe the publication and translation of so many texts on Indian Mysticism, with the cordial sympathy and sincere admiration of his friend*

*THE AUTHOR.*





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# YOGĀVACARA MANUAL.

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## INTRODUCTION.

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The unique MS. on which the following edition is based is at Bambara-galla Wihārē, in Teldeniya, Ceylon. It was discovered there in 1893 by Mr. H. DHARMA-PĀLA. He succeeded through the kind offices of the then Interpreter Mudaliyar at the Kandy Kachcheri in obtaining a copy of it, brought the copy to London (which he passed through on his way to the Parliament of Religions at Chicago) and was kind enough to come down to Littlestone, where I was then slowly recovering from very serious illness, in order to leave the MS. with me. He expressed the hope that I should be able to make something more out of it than either he, or the members of the Order in Ceylon, where the practise of Jhāna had quite died out, could do.

I was immensely interested in the MS., and began immediately to copy it out. But the very scanty limits of the leisure time which my official duties as secretary of the RAS. leave me prevented me from finishing the work till this year. And it could not have been finished now if it had not been for the devotion and ability of my wife, who took down at dictation, often in evening hours when I had returned too tired to do anything but dictate, the Sinhalese and Pali sentences of which the MS. is composed. The task was not easy, and a perusal of the text will justify its being called tedious. It was finished at last, and the result is the present edition.

Our MS. gives a text that is not satisfactory. The copy has evidently been hurriedly made, and contains not a few clerical errors. And it is also pretty evident that the original from which it is made was written by a scribe who had but a smattering of Pali. Throughout the whole text the omission of the nasals (that is, putting the crude form for the accusative)<sup>1</sup> the insertion of Sinhalese words in the middle of Pali sentences<sup>2</sup>, the odd division of clauses<sup>3</sup>, and other signs of ignorance or carelessness are so constant that it is not probable they are wholly due to the writer of our copy. He would sometimes, however rapidly he wrote, have been right, if his original was right.

The omission of long marks, mere twists of the style, over the i's and u's is of less importance. They are often omitted in Pali MSS., both Burmese and Sinhalese, which otherwise show signs of scholarship, just as the dots to the i's, or the crosses to the t's, are omitted in European writing. So also the continual use of the dental *n* for the cerebral, and vice versa, common in all Sinhalese writing and even printing, though not found in the very best Pali MSS., is common, even in good ones. Our MS. uses the two *n*'s, in both the Sinhalese and Pali, quite indiscriminately: and it is very probable that the original is not much better. The letters of our copy are well and clearly formed; and there is very seldom any doubt, even in the case of *n*'s and *t*'s, or in the case of *c*'s' *m*'s and *w*'s, as to which letter is intended.

The question arose whether it was worth while, on materials so inadequate, to publish an edition of this book. There is little doubt as to the great interest and importance, both from the historical, and from the psychological point of view, of the subject treated in this manual.

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<sup>1</sup> See note <sup>6</sup> on p. 4 and *passim*.

<sup>2</sup> For instance dili p. 5 line 4, *iti pandam* on p. 16.

<sup>3</sup> See the notes throughout.



We have no other work in Buddhist literature, either Pali or Sanskrit, devoted to the details of Jhāna and Samādhi. It is highly improbable that the incumbent of the Bambara-galla Wihāra will ever lend his unique MS. to Europe. And the passages where the readings remain doubtful are not of special importance — the great difficulties of the text are of another kind, and would not be removed by right readings, in similies or other subordinate phrases. For these reasons it has been thought better to publish what we have than to wait an indefinite time for a perfection possibly unattainable.

The MS. consists of 141 palm leaves  $16\frac{7}{8}$  by  $2\frac{1}{4}$  inches in size with 8 lines on a leaf, but occasionally 9, and in one or two instances 10. It bears no title either at the beginning or the end. As the person for whose use it is intended is called several times 'Yogāvacara' (see pp. 42, 43, 44, 94, 97), and as it is not intended to be read but to be used as a manual, I have ventured to call it 'the Yogāvacara's Manual'.

It sets out in detail the means to be adopted, the plan to be followed, in practising meditation as an ethical self-training. The states of mind to be brought on by this exercise are as follows, and in the following order, each successive one being dependent on the successful attainment of its predecessor.

### 1. Joy (Pīti) of five kinds<sup>1</sup>

- |                   |                                   |
|-------------------|-----------------------------------|
| a. khuddakā pīti  | slight joy                        |
| b. khaṇikā pīti   | momentary joy                     |
| c. okkantikā pīti | joy that causes a shock           |
| d. ubbegā pīti    | joy that amounts to transport     |
| e. pharaṇā pīti   | joy that suffuses the whole being |

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<sup>1</sup> The distinction between these is explained at length by Buddhaghosa (Attha Sālinī pp. 115—117, Visuddhi Magga Chap. IV).

2. The Six Pairs of Adaptabilities<sup>1</sup> (Cha yugalāni)<sup>2</sup>

- |                              |                             |
|------------------------------|-----------------------------|
| a. kaya- and citta-passaddhi | serenity of body and mind   |
| b. kāya- and citta-lahutā    | buoyancy of body and mind   |
| c. kāya- and citta-mudutā    | plasticity of body and mind |
| d. kāya- and citta-kāmaññatā | efficiency of body and mind |
| e. kāya- and citta-pāguññatā | fitness in body and mind    |
| f. kāya- and citta-ujjugatā  | directness of body and mind |

3. The Four Forms of Bliss

- |                                 |  |
|---------------------------------|--|
| a. Kāya-sukha                   | ease of body                             |
| b. Citta-sukha                  | ease of mind                             |
| c. Buddhānussati                | dwelling on memories of the Buddha       |
| d. Upacāra-samādhi <sup>3</sup> | that kind of concentration that leads on |

4. Ānapāna-sati. Self-possession induced by in-breathing and out-breathing associated with the five Jhānas.

5.<sup>4</sup> The Ten Predominant Ideas (Kasiṇas)<sup>5</sup>

The Ten Impurities (Asubhas)

The Thirty Two parts of the body

a. Twenty solids.

b. Twelve liquids

All these are also associated with the five Jhānas.

<sup>1</sup> Cf. Dhs. pp. 9. 14.

<sup>2</sup> The distinction between those closely allied terms is given in the Dhamma Saṅgaṇi §§ 40—51 and in greater detail in Buddhaghosa's commentary on those sections, Attha Sālinī pp. 150—152.

<sup>3</sup> Compare Warren in Visuddhi Magga, JPTS 1891 pp. 85, 92, 93, 95.

<sup>4</sup> These 52 meditations are to induce the sense of impermanence (aniccam).

<sup>5</sup> Cf. Dhs. pp. 31. 42.

### 6. The Ten Memories (Anussati's)

Buddhānussati	memories of the Buddha
Dhammānussati	" " " Doctrine
Samghānussati	" " " Order
Sīlānussati	" " good conduct
Cāgānussati	" " generosity
Upasamānussati	" " Nirvāna
Devatānussati	" " the gods
Maraṇānussati	" " death
Ekasaññānussati	" " the one idea
Ekadhātuvaṭṭānussati	" " the one element

### 7. The Four Planes of Being

Ākāsa	space
Viññāṇa	consciousness
Akincañña	freedom from obstacle
Nevasaññānāsaññā	neither ideas nor the absence thereof
Arūpāvacara	all the above four together

### 8. The Four Excellent Conditions (Brahma-vihāra's)

Mettā	Love
Karuṇā	Pity for other's sorrow
Mudutā	Sympathy in others' Joy
Upekkhā	Magnanimity

### 9. The Tenfold Knowledge (Ñāṇa)

Samatha-dassana-ñāṇa	Insight into Nirvāna
Udaya-vyaya-dassana-ñāṇa	Insight into origin and decay
Bhaṅgānudassana-ñāṇa	Insight into disintegration now
Bhayatupaṭṭhāna-dassana-ñāṇa	Insight into disintegration in the future
Ādīnavānudassana-ñāṇa	Insight into dangers
Nibbidānudassana-ñāṇa	Insight into vanity
Muccitu-kamyatā-dassana-ñāṇa	Insight into desire for escape



Paṭisankhānupassanā-ñāṇa Insight into the constituent parts of individuality  
 Sankhārupekkhānupassanā-ñāṇa Insight into there being no 'soul' therein  
 Anuloma-anupassanā-ñāṇa All these together.

# 10. The nine Transcendent Qualities (Lokuttarā Dhammā)

- 1—4 The four stages of the Noble Path
- 5—8 The fruit of the attainment of each of them
- 9 Nirvana

It is impossible of course to give all that these technical terms imply and connote in the few English words selected as suggestive translations. The full meaning must be gathered from other Buddhist works. We have here 10 groups embracing 112 different qualities or states of meditation which it is desired, one after another, to produce in one's mind or heart. And the method adopted is, I think, intended to be the same for each, though the full text is not given for each and all of them.

That method is as follows:

The student recluse commences (at top of page 3) with calling to mind the three gems — the Buddha, the Dhamma, and the Sangha — and taking refuge in them. There then follows a formula of confession and absolution (taken from the Vinaya), to be repeated three times. Then a statement of the state of mind it is desired to call up. Then a renewed appeal to the memory of the Buddha and the great disciples of the past; and an expression of devotion to them. All the above is in Pali. Then follows the following quotation, also of course in Pali, found in the Satipaṭṭhāna and other Suttas.

'He seats himself cross-legged keeping his body erect, firm in self possession; thoughtfully he inhales, thoughtfully exhales his breath, so that taking a long inbreathing or a long outbreathing, or taking a quick inbreathing or a quick outbreathing, he knows in each case what he does.'

There is no doubt that he is intended to 'suit the act to the word'. So far he has been squatting on the ground on his heels, and with joined palms (the attitude of reverence); now he sits on the ground cross-legged with his hands on his lap (the attitude of thought). Neither of these positions is possible to ordinary Europeans. We need not be put off by the fact that it is not expressly stated that he does so. The quotation from the suttas also has no expressed nominative to the verb 'he sits'. It has to be supplied from the foregoing sentences in each Sutta. So here we have no expressed nominative throughout the book till page 42 where the word *yogāvacara* occurs. We need only notice, in passing, that this constant change of posture, which takes place more than 1500 times in the course of the whole exercise, completely excludes any notion of hypnotic trance.

Then follows the following sentence, not found in the Pitakas, but probably a quotation from some later Pali book.

‘With my eyes closed (with the subconsciousness of the eye) I see the tip of my nose, and breathing regularly, and fixing the object of my thought in the heart, I take as my aid (*parikamma*) the idea of Arahatsip.’

Then the text goes on in Sinhalese:

‘When he has thus continued in meditation, keen in intellect, two images appear, first hazy then clear. When the hazy has withdrawn, gone out as it were through the imperfections passing away, and cleansed of all impurities the clear image has penetrated his whole being, then entering the door of the mind the element of brightness (*tejo dhātuwa*) becomes manifest. The conception (the *appanā*) has the colour of the shining of the evening star, the preliminary aid to this (the *parikarma*) is the colour of gold, the sustaining aid (the *upacāra*) has a colour like that of the young sun rising in the east. Taking all three (the *appanā*, *parikarma* and *upacāra*) from the tip of the nose, putting them for a while in the heart, he finally locates them in the navel’.

The meaning of this last sentence must be that he first (his eyes being closed) gets the conception of brightness at the tip of his nose, and then, in thought, follows it down to his heart and afterwards still lower down to his navel. Nothing of this kind has been found in the Pitakas.

The same framework is followed throughout, the state of mind aimed at, and the appearing image, varying in each case. The states of mind have been given above, the images are always, in order, the five elements, earth water fire wind and space (or solidity, fluidity, brightness airiness, and space) and each of these five has a different set of appanā, parikarma, and upacāra of a similar kind to those given above for brightness.

When this exercise has been successfully carried out for each of the five kinds of joy in order, accompanied by each of the five elements in order, other exercises follow in the following order:

2. Paṭipāṭiyā	In order
3. Chasaddaggahana	The six words
4. Vidatthi	The span
5. Dhātu-samūha	The group of elements
6. Catu-naya	The four ways
7. Pañca-naya	The five ways
8. Hadaya	The heart
9. Samādhi	Concentration
10. Dhamma-tira-ṭṭhitika	The lasting of the faith
11. Iṭi-pandaṃ pūjā	The candle
12. Kāya-vasī-vaṭṭa	Command of the body.

The frame-work of each of these exercises is given on page 7. The name of the exercise reached and of the state of mind at the moment aimed at is given and the quotation from the Satipaṭṭhāna follows. The elements form no part in any of these exercises, except the first and the two last; and the signification of the names in the above list of these exercises is nowhere explained. In each of them each of the items of the group of mental states is taken first in direct (anuloma) then in reverse (paṭi-



loma) order. As the framework is only repeated for the first in each group, the exposition of each of these exercises usually becomes in our manual merely a string of words showing the state of mind at the moment under consideration (See for instance pp. 37—39). But the candle exercise is set out at somewhat greater length: and it will be found for the first group (of the five joys) on pages 14—16.

In this case a lighted candle is divided into eight portions by eight bits of wood stuck into the candle at equal distances an inch or so apart. Each of the five joys is then meditated upon until the image of the corresponding element appears; and that is kept in mind, located as before, until one section of the candle has burnt and the stick marking it has fallen out. At the sound of the fall (he cannot of course see it) he rises from the posture of meditation, adopts the posture of reverence, and goes on to the next meditation. When he has reached the end of the group of five joys, he takes them up again, one by one, in the reverse order, and meditates on each during the time marked by the falling of the sticks that mark the divisions in the candle.

In No. 12 of these latter exercises the point of differentiation is the spot where the appearing image is located, first in direct and then in reverse order, one inch away from (either below or above) the place where it was located in the previous meditation.

The 112 states of mind being thus exercised in 12 different ways we have in this manual 1344 meditations, and the number is more than doubled by the method used in the latter exercises of taking each member of each group first in the direct, then in the reverse order: and by the method of taking a separate meditation, in Groups 4, 5, and 8, for each member of the group successively with each of the five Jhānas successively.

As might be expected, there is no discussion or explanation of any one of the 112 states of mind. But the constructor — we can scarcely say the author — of the manual seems to dwell with special favour on the Excellent

Conditions (the Brahma Vihāras) of Love, Pity, Sympathy, and Magnanimity. Already in the Suttas<sup>1</sup> it is laid down how, beginning with a small portion, the whole world is to be gradually suffused with each of these four feelings in order. Our manual expands this part of its subject to great length so that this group has twenty pages (68—89), one fifth of the whole book, allotted to it.

It is not easy to see how the calling up of the mental image of the five elements, and especially how the locating of this image in different parts of the body, can be of assistance in the practice of the ethical states set out in the 10 groups. The idea is no doubt to suffuse the whole body with the particular feeling being practised at the particular moment. The psycho-physics involved will seem to Western minds mistaken. But it really requires a practised Yogāvacara, who has actually experienced what does happen, to be able to explain and to rightly judge of this. Nothing of the kind has been found in the Pitakas. And I do not know from whom or at what period or in what degree it was adopted by Buddhists. Even Buddhaghosa, so far as his works are known to us, has nothing about it, though he has a great deal on methods and details of meditation beyond what the Pitaka texts give us. And this particular form of exercise is not referred to in the Yoga Sūtra. But there are many other possible sources. It should be emphasised that the practice of a detailed and systematised meditation is, in India, pre-Buddhistic; and that it is closely allied with very ancient beliefs and practices prevalent throughout the world. The subject has never yet been discussed with any fullness of detail, or with the necessary historical insight; and, of course, it can only be touched on here.

In the very earliest times of the most remote animism we find the belief that a person rapt from all sense of the outside world, possessed by a spirit, acquired in that

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<sup>1</sup> For instance my 'Buddhist Suttas' pp. 201, 202, 272, 273.

state a degree of sanctity, and often of insight and knowledge, denied to ordinary mortals. In the most ancient instances handed down the person entranced is so often a woman, and so often associated with the worship of Mother Earth, that the natural inference would seem to point to these beliefs having originated at a time even preceding polytheistic views and patriarchal institutions. Beliefs of this kind are found so persistently, wherever we have ancient records, that it is evident they were not only very old, but also so very widely distributed that they may reasonably be regarded as universal. And this is by no means strange since the beliefs are chiefly based on the attempt to explain, by means of the soul-theory, the actual but mysterious facts of catalepsy, automatism, and hypnotism<sup>1</sup>.

With the gradual rise of polytheism beliefs so ancient, sacred, and mysterious could not be pushed aside. Differing as they did, from the first, in important details, in the method of applying to complicated facts the crude and inconsistent soul theories, it was easy to modify them, in a manner sufficient to ensure their continuous life, by harmonising them with the newer views<sup>2</sup>.

With the rise of monotheism the beliefs still survived, and the practises were carried on. Held in holy passion, his rapt soul sitting in his eyes, the thinker forgot himself to marble. Only Milton is too modern in his phraseology. The rapt soul was never supposed to be in the eyes. It has left the body altogether, and in a supposed union with the deity, the great soul of the universe, is seeing things hidden to worldly eyes. Plato is full of it, and the Neo-platonists carried these ecstasies to great

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<sup>1</sup> See Pierre Janet 'L'Automatisme Psychologique'.

<sup>2</sup> See for instance the rich collection of material on the history of these beliefs among the Greeks 800 to 500 B.C. in Rohde's 'Psyche'. Percival Lowell in his 'Soul of the Far East' has an interesting study of similar beliefs and practises in quite modern times among the polytheists of Japan.

perfection. The Gnostics in the early centuries and the German mystics in later times worked on the same lines; and Meister Eckhart and his followers had been anticipated when they showed how easily such ideas could be reconciled with Christian theories. Under the cloak of Muhammadanism the ancient frenzy of the dance, and the newer transports of ecstasy have continued in vogue through the centuries, and the whirling of Dervishes and the raptures of Sūfis are known from Persia all the way to Spain. So in India from the Soma frenzy in the Veda, through the mystic reveries of the Upanishads and the hypnotic trances of the Yoga, allied beliefs and practises have never lost their importance and their charm.

It was simply impossible, when Gotama studied and thought in the sixth century BC., for any view of life, claiming to be complete, to avoid this question. It is clear from the Pitakas, and from Buddhist tradition outside the Pitakas, that the question was not only much older than Buddhism, but that it filled a very important place in the previously prevalent systems of thought. In the Dialogues Gotama is represented as describing the opinions of his teachers, Ālāra Kālāma and Uddaka the son and pupil of Rāma, as insufficient precisely because their aims were two particular stages of ecstasy, and not Nirvāna<sup>1</sup>. And other men who came to talk with him, either themselves teachers, or persons interested in the questions of the day, are often said to have turned the conversation to or started the discussion on points of a similar kind. In the Jātaka legends pre-Buddhistic sages are frequently stated, after retiring to the Himālaya region, to have practised the Eight Concentrations. (Aṭṭha-Samāpattiyo) or other specific stages of ecstasy<sup>2</sup>. As a technical term in Pitaka usage this expression means the Four Jhānas and the Four Arūpa-Vimokhas<sup>3</sup>. It would probably be an

<sup>1</sup> M. I. 163—166. Compare J. 1. 66.

<sup>2</sup> See, for instance, Jāt. II. 55, 56, 57, 61, 62, 65, 69, 72, 86.

<sup>3</sup> As set out M. 1. 159, 399, 436, 455 etc.



anachronism to suppose this to be the meaning then, and so far as I am aware the author of the *Jātaka Commentary* (I have not traced the words in the verses) does not explain it in the specific later same. But it is enough for our argument that he takes it as a matter of course that they practised advanced forms of regulated ecstasy.

Brahmin tradition is entirely in accord with this. The *Yoga* books, many centuries younger, in their present form, than the *Dialogues*, are unfortunately the only evidence we have of the details of the methods adopted by Brahmin Mystics. But though the details may have varied and the technical terms have changed their meaning, it is clear that the practices were carried out centuries before, for the *Yoga* is referred to in much older documents. However vague and indefinite these references may be, they establish the fact of a regulated system of hypnotic and mystic exercises at the date of the books in which this occur. Only one of these is pre-Buddhistic: the *Taittirīya Upanishad* (2. 4). The oldest of the others are the *Śvetāśvatara Maitri* and *Kaṭha Upanishads*, and then come the *Mahā-Bhārata* and *Manu*. In these books the *Yoga* system is incidentally referred to as well known, but no details are given. The age of these references is still matter of controversy; and it is, to say the least, very doubtful whether the *Yoga* practices referred to in them are, or are not, the same as the practices discribed in the later *Yoga Sūtra*. But these references to an established system confirm the accuracy of the Buddhist tradition.

This question of the age of *Yoga* practices is quite distinct from as that of the age of the philosophical system of the *Sāṅkhya Kārikā* on which the existing *Yoga Sūtra* is based throughout. There may have been *Yoga* practices based on other systems of philosophy though we do not know the details of any such except the Buddhist.

Professor Garbe holds the *Sāṅkhya* to be older than Buddhism; I have already discussed his views in my

American Lectures<sup>1</sup>, and given the reasons why, in my humble opinion, it would be more accurate to say 'there were before the time of the Buddha isolated thinkers, of whose words we have no trace, who elaborated views similar to those out of which the Sāṅkhya was eventually developed'.

On the other hand Father Dahlmann thinks that system late, and tries to show that there was an older Sāṅkhya, now preserved in the Mahābhārata, and there called the Sāṅkhya, from which the later one (and also both Vedāntism and Buddhism) were derived. These views have reserved the very cordial approval of Professor von Schroeder<sup>2</sup> and of Professor Jacobi; and the latter in a most valuable and suggestive paper<sup>3</sup> after showing how Professor Garbe's reasoning is, in his opinion, insufficient, has pointed out interesting parallels between an obscure paragraph found in the Pali Suttas and certain passages of the Sāṅkhya-Yoga. When he jumps to the tremendous conclusion that the Buddhist philosophy as a whole is therefore derived from the Sāṅkhya — from the Sāṅkhya, that is, of the Mahābhārata, not that of the Sāṅkhya Kārikā — I confess myself unable to follow him. It is difficult to see how the evidence he adduces takes us farther than (if indeed so far as) the conclusion quoted above; and I would refer to the whole context there, and to the views expressed on Father Dahlmann's theories in the 'Journal of the Royal Asiatic Society' for 1897 pp. 407—410.

As for the Yoga Rājendra Lāl Mitra says in his Preface to the Yoga Sūtra (p. XVIII) that

'The meditations he (Gotama) practised were all in accord with the Rules of the Yoga system, and even their technical terms are the same.'

It is difficult to see how in January 1883, the date of the

<sup>1</sup> 'American lectures' 1896, pp. 24—29.

<sup>2</sup> 'Vienna Oriental Journal' 1897 (Vol. XI) pp.190—197.

<sup>3</sup> Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil. Hist. Classe 1896; 1—15.

Preface, so positive a judgment could be defended. Mr. Mitra in fact does not attempt to defend it. He gives in the preface no single instance, and no passages in support of either of this statements. In the body of the work, on p. 92, he says that murder theft falsehood incontinence and avarice, called collectively yama in the Yoga Sūtra, are called Pāramitā's by the Buddhists. This, if accurate, would be an instance of diversity in the use of technical terms. But he gives no authority; and the statement is not only a mere blunder, but it is one he might easily have avoided<sup>1</sup>. He is equally wrong in his note on p. 154. In speaking of the unusual mental and physical conditions of ecstasy and trance both the Yoga Sūtra and the Buddhist texts are compelled to use ordinary words in a forced, technical sense. It is surprising how very seldom they have happened on the same words. The cases do not amount to one per cent; and are in fact confined to a few expressions, such as Dhyāna and Samādhi, common to all schools of thought in India. And in not one single instance that I can discover do these two schools use even those words in the same technical sense. And this is not to be wondered at. For whereas the Yoga (though it has its intellectual and even ethical side) is predominantly physical and hypnotic, the Buddhist method of meditation (though it has its physical side) is predominantly intellectual and ethical.

It is not accurate to speak of the practice of systematic exercises for the attainment of various stages of mental exaltation, ecstasy and rapture as Buddhist. They have been carried out in India by men belonging to diverse schools of thought with a devotion and persistence, and

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<sup>1</sup> The Pāramitā group has not yet been found in the primitive books. But the idea was in full life as early as the form when the Cariyā Piṭaka, which is arranged according to it, was put together. Since that time it is common property of all the schools: and a reference to Childers, or to the Petersburg Dictionary, or to Spence Hardy would have saved the mistake.

to a measure of success, probably unequalled in the world. They are Buddhist only because both the early Buddhists and Buddhism were alike Indian. And they are quite independent of the special features, either of thought or of practice, which distinguished Buddhists from other Indians. The position assigned to these practices in primitive Buddhism is set out in the following texts.

In the well known Dialogue, the *Sāmañña-phala* (*Dīgha* Collection No. 2) King *Ajātasattu*, after pointing out the advantages derived from their occupations by a long list of ordinary people, asks whether the members of the order derive any corresponding advantage, visible in this life, from theirs. The answer is a list of advantages which are said to be intended to be taken in a gradually ascending degree of value:

1. The honour and respect shown to members of a religious order.

2. The training in all those lower kinds of mere morality set out in the very ancient document called the *Sīlas* (incorporated in each of the 13 Dialogues in the *Sīla Vagga*).

3. The absence of fear, confidence of heart, thence resulting.

4. The way in which he learns to guard the doors of his senses.

5. The constant self possession he thus gains.

6. The power of being content with little, with simplicity of life.

7. The emancipation of mind from the five obstacles to selfmastery — covetousness, illwill, laziness, conceit, and doubt.

8. The *Four Jhānas*.

9. The insight arising from knowledge (*Ñāna-dassanam*).

10. The power of projecting mental images.

11. The *Five Abhiññā's*.

12. The knowledge that leads to the passing away of cravings, becomings, and ignorance, (that is, to *Arahatship*).

Here No. 8 and 11, and perhaps 10 (the interpretation of this item is still doubtful) belong to *Mysticism*.



In the 79<sup>th</sup> Dialogue of the Majjhima collection, the Cūla Sakuludāyī Sutta, Gotama says that the 4 Jhānas are a more effectual method for obtaining happiness than the mere observance of ordinary morality such as abstinence from murder theft incontinence falsehood or the practice of austerities (tapo). Udāyī then asks him, whether it is for the sake of realising that happiness that men follow his (Gotama's) religion. The answer repeats Nos. 2—8 inclusive of the last list saying that each is higher and better. And then goes on to say that each of the 5 Abhiññās is higher and better still, and finally that No. 12 is the best of all the things for the sake of realising which men adopt his religion.

Here Nos. 9 and 10 are omitted, and the wording between 7 and 8 is slightly varied. But the argument is practically identical<sup>1</sup>.

In the 24<sup>th</sup> Dialogue of the Majjhima Sāriputta is the questioner, and Puṇṇa expounds the doctrine. The question is 'what is the object aimed at by those who follow the religion of Gotama'. One after another Puṇṇa denies that the aim is any one of the following:

1. Purification of moral conduct.
2. Purification of the heart.
3. Purification of one's views.
4. Removal of doubt.
5. Insight gained by knowledge of the right path and the wrong.
6. Insight gained by knowledge of the right method and the wrong.

'Well but then, if the object be none of these, pray which can it be?' Says Sāriputta.

'It is anupādā parinibbānam' is the reply<sup>2</sup>.

<sup>1</sup> So also, but shorter, in Majjhima No. 27, 38, and 39.

<sup>2</sup> For parinibbānam and parinibbāyati used of the living Arahāt see M. 1. 45, 46, 235, 251 (= S. 3, 54) 446 2. 102; Dh. 89; S. 3, 26; It. 52, 56; Mil. 50; Jāt. 4. 302 453 &c.

‘And is that purification of moral conduct?’

‘No, Sir! it is not,’ says Punna, who then denies, one after another, its identity with Nos. 2—6: and finally admits it is all the six taken together.

Here we have the same question as in the last extract, and the answer omits all reference to Mysticism. And in the *Milinda* we find Nāgasena on being twice asked the same question giving a similar answer in different words, again without any reference to mystic states. And this is not one of the cases where the *Milinda* has later doctrine; for since my *Milinda* appeared the identical phraseology has been twice found in a Pitaka text<sup>1</sup>.

So in *Majjhima* No. 32 where the six chief disciples, one beautiful night, in the Gosinga Sāla Wood, ask one another what is the mental quality in a Bhikkhu which could add a fresh charm to the beauty of the scene, we have the following six replies:

1. Ānanda says: ‘When a Bhikkhu knows the Word by heart, understands it, and can expound it well’.

2. Revata says: ‘When a Bhikkhu fights out for himself internal peace, and devoted to solitude, resisting not the feeling of rapture (*Jhāna*), becomes endowed with insight’.

3. Anuruddha says: ‘When a Bhikkhu has the Divine Eye’.

4. Kassapa says: ‘When a Bhikkhu keeps the vows, is content with little, devoted to solitude, avoids society, is given to earnestness, to wisdom, to *Samādhi*, to emancipation to the insight which comes from the assurance of emancipation’.

5. Moggollana says: ‘When two Bhikkhus talk together over the *Abhidhamma*, ask each other questions, and have profit therefrom’.

6. Sāriputta says: ‘When a Bhikkhu rules his heart, and does not let his heart rule him’.

They then tell these and six answers to the Buddha, and ask which was right. He gives the preference to

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<sup>1</sup> My *Milinda* I 49, 101. Compare S. IV, 253; V, 6.

Sāriputta's, and adds: 'But hear from me what sort of Bhikkhu could on such a night add glory to the wood. It is one who sitting calm, collected, selfpossessed, makes resolve 'I rise not up from this seat until my heart is set free from the Āsavas!'<sup>1</sup>

Here the third reply belongs to Mysticism which enters into the second: but does not occur in the Buddha's own reply.

The three lower Jhānas are said to be within the range of a disciple who is still learning (a sekha) whereas the 4<sup>th</sup> Jhāna is a sort of Samādhi which belongs to the Arahāt<sup>2</sup>. But on the other hand all the 4 Jhānas are said (in the 64<sup>th</sup> Sutta of the Majjhima) to be useful for the removal of the five bonds which prevent a man from becoming an Arahāt.

So in the Vinaya it is probably to the extraordinary insight attainable by the prolonged self-concentration of Jhāna and Samādhi that the Fourth Pārājika Rule refers when it lays down that any member of the Order wrongly claiming to have attained the alam-ariya-nāṇa-dassanam<sup>3</sup> ceases ipse facto to be any longer a member.

These Rules are undoubtedly among the very oldest Buddhist documents we have. But the Commentary on them, the Sutta Vibhanga, gives two inconsistent explanations. In the Introductory Story, telling why and when the rule was made, it gives as the reason, that certain members of the Order said of one another that such and such a one had practised one or other of the 4 Jhānas, or one or other of the 6 Abhiññā's. This Story belongs to the work of the authors of the Sutta Vibhanga. Now

<sup>1</sup> The āsavas are those qualities the being set free from which constitutes Arahātship.

<sup>2</sup> A. 1. 220 compare M. 2. 37.

<sup>3</sup> (apparently 'the insight of that knowledge beyond that of ordinary men which suffices to make an Ariya', that is an Arahāt). See M. 1. 68 (= Jāt. 1. 389) 246 (= Mil. 244, 289) 208, 472.

they include also in this work a still older commentary whose name is lost. And that Old Comment (V. 3. 91) explains the powers referred to as follows—the explanation of the terms by the authors of the Sutta Vibhanga (V. 3. 93) being added in parentheses:

1. Jhāna (the four Jhānas)<sup>1</sup>

2. Vimokkha (Threefold emancipation of the heart — by being delivered from the notion of soul, by meditation free from worldly objects, and free from lust illwill and delusion)<sup>2</sup>.

3. Samādhi (Concentration, threefold as the last).

4. Samāpatti (Attainment, threefold as the last).

5. Ñāna (Knowledge, threefold,—of his own and of other peoples previous births, and the knowledge requisite for Arahatsip)<sup>3</sup>.

6. Magga-bhāvanā (the 37 constituent elements of Arahatsip)<sup>4</sup>.

7. Phala-sacehikiriya (Realisation of the fruit of the 4 stages of the paths to Arahatsip).

8. Kilesa-pahāna (Putting away the evil states—to wit lusts, illwill, and dullness—the putting away of which is Arahatsip).

9. Vinīvaraṇatā (Removal of the obstacles—to wit either the same three, as the commentary says here, or the five—covetousness, illwill, laziness, conceit and doubt—as set out in the Dīgha itself<sup>5</sup>, which last explanation is preferable).

10. Suññāgāre abhirati (Delight in solitude).

Here we have first the Rules of the Order, then the Old Comment upon them, then the still later Sutta Vibhanga on that. As the last of these must date before the Council of Vesālī (that is within, in round numbers, 100

<sup>1</sup> Translated in my 'Buddhist Sutta's' p. 272.

<sup>2</sup> S. 4. 296, 297, 363, A. 2. 299 Mil. 377.

<sup>3</sup> A. 2. 163—165.

<sup>4</sup> As set out in my 'Buddhist Suttas' pp. 62, 63.

<sup>5</sup> See above p. XX.



years of the Buddha's death=145 of his Nirvana) this gives us very old Vinaya evidence. And it agrees with the evidence brought together above from the Suttas.

Samādhi, best rendered perhaps by concentration or serenity, is not itself a specific kind or method of meditation, but is a habit of mind which is a condition precedent, a necessary preliminary, to the special varieties, and indeed to all the higher stages of the progress towards Arahatsip. The second Jhāna is always said to be born of it, just as samādhi itself arises out of moral conduct. Without samādhi one cannot see things as they really are; without that insight one cannot become detached; without detachment one cannot have the insight which arises from the knowledge of Emancipation (A. 3. 19, 200). With samādhi one can attain to all these things, one can remove mountains (A. 3. 311 comp. 427) and the delusions of self (A. 1. 132—134), acquire the five fold knowledge (A. 3. 24) and the five sorts of higher Wisdom (A. 3. 28) and Arahatsip itself (A. 2. 45, 3. 29).

But of course there is both action and reaction. The practice of Jhāna in its turn produces and strengthens the habit of mind (the ceto-samādhi of S. 4. 297). They are often mentioned together (V. 1. 97, 104); in one passage the four Jhānas and Paccavekkhanā (consideration or imagination) make up the five limbs of samādhi (A. 3. 25—27), and in another (A. 2. 45) the 4 Jhānas are one of four divisions of samādhi, while in a third (S. 5. 9) the two are absolutely identified. All this is right enough as exegesis, as edifying gloss. But the very inconsistency of these glosses is sufficient to show that they must not be interpreted too strictly in opposition to the general tenor of all the passages on Samādhi.

This is well summed up in the standing definition in the Dhamma Sangani (15. 24, 287 &c) of Sammā-samādhi.

“Stability insistence persistence of thought, absence of wavering of perplexity of intellectual distraction, serenity, the faculty the power of rapt composure, right rapture”.

As the same definition is given also (Dh. S. 11) for *cittass' ekaggatā*, 'concentration of mind', it is clear that this term is considered as about equivalent to *Samādhi*, of which indeed *Buddhaghosa* (*Attha Sālinī* 118) says it is a name. He goes on:

"As for its characteristics and so on the following is said in the Commentary<sup>1</sup>: '*Samādhi* has as its characteristics the being the chief (positive), and the absence of distraction (negative)'<sup>2</sup>. For just as the centre wood of a peaked hut, from the fact that all the rest of the materials of which the hut is made are joined on to it, becomes the chief, just so from the fact that *samādhi* sets all good qualities in the mind in motion *samādhi* is the chief of them all" (compare S. 3. 156).

He then quotes from the *Milinda* p. 38 the similes to the same effect translated in my *Milinda* Vol. 1. p. p. 60, 61, and concludes thus:

"There is another way of putting it. This concentration of mind called *samādhi* has as its characteristic mark the absence of wandering, of distraction; as its essence the binding together of the states of mind that arise with it, (as water does the lather of soap); as its condition precedent calmness; as its sustenance wisdom, (for it is said: 'He who is at peace he knows and sees'). And in the specific meditation it has ease as its proximate cause. It must throughout be understood as steadiness of mind, (like the steadiness of the flame of a lamp in a place where there is no wind)".

In its literal meaning *samādhi* is 'placing together to' 'co-allocation' 'composure'. It has not yet been found in any book, either Sanskrit or Pali, older than the *Pitakas*; and throughout Indian literature it is used only of mental states, never in a physical sense. The oldest passages in which it is found outside the *Pitakas* are the *Maitrāyana Upanishad* 6. 14, 38; and the *Bhagavad Gītā* 2. 44, 53.

<sup>1</sup> That is the old commentary in Sinhalese, now lost, on which his own, in Pali, is based.

<sup>2</sup> See also *Buddhaghosa* himself in *Sumangala* I. 64. 65.

In the first of these passages it is the third of six stages of Yoga, the two preceding ones being 'holding the breath' and 'preventing the action of the senses'. It may well denote, therefore, the drawing together of the mind that prevents wandering in thought. And this is I think its meaning, though both Deussen<sup>1</sup> and Max Müller<sup>2</sup> render it vaguely 'meditation'. But its being mentioned as a stage in the attainment of trance is the commencement of the process by which it afterwards came in Yoga books to be used in the sense of a specific sort of meditation. In the Pitakas though, as we have seen, it is closely allied to Jhāna, yet it is always essentially the habit of mind.

In Anguttara 1. 299 (Sutta 163) Samyutta IV. 363, and Vinaya 3. 93 three kinds of Samādhi are mentioned—the empty, the aimless and the signless, (*suññata*, *appaṇihita*, *animitta*). These are very curious as qualifications of a state of mind which is so full, from the Buddhist point of view of the most desirable results; which has, as its aim, the very highest state, that of Arahatsip; and which has numerous signs by which it can be recognised. The words are in fact riddles, and are dealt with at some length by Buddhaghosa (Asl. 179—180, 222 and foll., 290 and foll.) He explains them as meaning respectively emptied of lust, illwill, and dulness; aimless as having got rid of the aim of rebirth in heaven; signless as free from the three signs (*lakṣaṇas*), that is, as based on the three doctrines of impermanence, sorrow as involved in individuality, and the absence of any 'soul', any abiding principle<sup>3</sup>. But he admits that the explanation of the third word, signlessness, may change places with that of the first word, emptied. In that case emptied is emptied of permanence, &c, and signless is without the three signs of lust, illwill, and dulness. And this agrees better with the explanation given of these qualifications as applied in Samyutta 4. 297 to Emancipation of Heart.

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<sup>1</sup> 'Sechzig Upanishad's' 344.      <sup>2</sup> Upanishads 2. 318.

<sup>3</sup> These are explained in full in my 'American Lectures' pp. 121—134.

Suññatā, Emptiness, always in this specific sense is in constant use<sup>1</sup>; and the misunderstanding of the term has led to the use of the phrase 'Buddhist Nihilism', which connotes a great deal more than is warranted by the primitive use of the phrase it is supposed to represent.

The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the Order. But that it was a small, and that not the highest and most important part; and might be omitted altogether. The states of rapture are regarded as conditions of happiness (phāsu-vihārā A. 3. 119). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatsip. Of the thirty seven constituent parts of Arahatsip they enter only into one group of four. And to seek for Nirwāṇa in the mere practise of the four Jhānas is considered a deadly heresy<sup>2</sup>. So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them.

It is also to be observed that the passages quoted throw very little light on the details and processes of the mystic exercises referred to. Our present work is good evidence of the nature of those details as practised in modern times in Ceylon. How far we can argue back from it to the time of primitive Buddhism is exceedingly doubtful. The very word Yogāvacara does not occur in the published Pitaka texts. The earliest instance of its use is in the Milinda. The same holds good of yogī and though yogo is found once or twice in its later sense (M. 1. 472) it is usually and often used simply in the sense of 'attachment'. We even find the term dhamma-yogo used in direct opposition to jhāyī as in A 3. 355

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<sup>1</sup> See M. 1. 435, 483 A. 1. 72 = 3. 107 Mil. 96. 319, 337. K. V. A. 64, 177.

<sup>2</sup> See the last four of the 62 great heresies in the Brahmajāla Sutta.



where the Bhikkhu 'addicted to righteousness' finds fault with his brother who meditates so much.

That one of the most marked features of our manual, the use of the mental images of the elements in conjunction with ethical ideas is not found in the Pitakas, or in Buddhaghosa, so far as published, is noteworthy. And the argumentum ex silentio holds good here as regards the Pitakas, though not as regards the great commentator. It is impossible to believe that had these very curious exercises been practised in Gotama's time the Pitakas would have omitted all reference to them.

Even the groups of ethical states are not all found in the Pitakas.

Group 1, The Five Joys (Pañca Prītiyo) are not in the Pitakas. They are found in Buddhaghosa (A. Sāl. 84. 166. Vis. M. Ch IV. p. 99) and in the Jātaka Commentary (Jāt. 1. 33. 5. 492).

Group 2, The Six Pairs (Cha Yugalāni) are not found in the earlier books of the Pitakas, but they occur together (though not under that name) in the Dhamma Sangani.

Group 3, The Four Forms of Bliss, occur in the Pitakas as separate ethical concepts but not as a group.

Group 4 is a single term, found in the Pitakas.

Group 5 has three divisions. Of these the Kasiṇas are mentioned as a group, without details, in the Sakuludāyi Sutta (M. 2). The Asubhas are all practically included in the four sorts of meditation on Impurity given at A. 3. 323, but in a group of ten I have not traced them in the five Nikāyas. In Dh. S. (263, 4) the ten Asubhas are given, but only in connection with the first Jhāna. Buddhaghosa on this (A. Sāl. 199) has the very logical remark that vitakka, attention to the inferences to be drawn, being necessary to proper meditation on the Asubhas, and that being precisely absent from the other Jhānas besides the first, those meditations do not occur in the others. Our author slurs over this difficulty, and has all the five Jhānas in conjunction with the Asubhas

(in contradiction therefore to the Pitakas). The list of parts of the body is found in the Suttas.

Group 6, the Ten Memories, does not occur as a group in the published texts of the Nikāyas. A group of six of them, the first five and the 7<sup>th</sup>, is given in detail in A. 3. 284—8 and again in A. 3. 312—317. But another group under the same name of six memories, consisting of the first 3 Jhānas, the āloka saññā (one of the 10 kasiṇas in our group 5), the meditation on the parts of the body, and that on the asubhas (both in our Group 5), is given at A. 3. 322—5. The 8<sup>th</sup> in our group 6 is several times referred to alone, (e. g. A. 3. 304—8). Buddhaghosa (Vis M. Ch. 7) has only the 6 memories but he discusses the 8<sup>th</sup> in our list separately in Chap. 8.

Our group 7 is not found in the Pitaka texts as a whole. Each item of it is so found and Nos. 1—4 are the 4<sup>th</sup> 5<sup>th</sup> 6<sup>th</sup> and 7<sup>th</sup> of the constantly recurring group called the Vimokhas (translated in my 'Buddhist Suttas' pp. 51, 52).

Our group 8 occurs constantly in the Suttas.

Our group 9 is later. It has only been found so far in the Visuddhi Magga.

Our group 10 does not occur as a group, but all the nine items that compose it are well known in the earliest books.

Finally the Jhānas, not a group in the Yogāvacara Manual but treated in it conjunctively as associated with other groups, are constantly mentioned in the Suttas. But there they are always four in number. In our book they are always five, the second being split up into two. As is well known this is a later modification, found first in the Dhamma Saṅgaṇi.

So far as the above results are negative they are liable to correction when the rest of the Suttas, or of the Pitakas, comes to be published. But they are sufficient to show that our volume represents, almost throughout, a stage of belief and of practice much later than the Pitakas, and often later even than Buddhaghosa.

But these remarks must be brought to a close. It has been quite impossible for me, chained as I am to the desk, to do more than try to indicate the points on which further investigation is desirable. And I have done so in the hope that some one with leisure at his command may be induced to devote to the problem of Buddhist Mysticism, as difficult as it is interesting, the time and the labour which it so richly deserves.

T. W. RHYS DAVIDS.

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## CONTRACTIONS.<sup>1</sup>

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A.	Anguttara Nikāya.
Ap.	Apadāna.
Asl.	Attha Sālinī.
D.	Dīgha Nikāya.
Dhp.	Dhammapada (quoted by verses).
Dh.S.	Dhamma Sangāṇi.
Dh.K.	Dhātu Kathā.
It.	Iti-vuttaka.
J.	Jātaka (the verses only).
Jāt.	Jātakatṭhāvaṇṇanā.
J.P.T.S.	Journal of the Pali Text Society.
J.R.A.S.	Journal of the Royal Asiatic Society.
Kh.P.	Khuddaka Pāṭha.
K.V.	Kathā Vatthu.
M.	Majjhima Nikāya.
Mil.	Milinda (the Pali text).
S.	Saṃyutta Nikāya.
S.N.	Sutta Nipāta.
Sm.p.	Samanta Pāsādikā.
V.	Vinaya.
Vs.m	Visuddhi Magga.

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<sup>1</sup> The quotations are by volume and page unless otherwise stated.

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THE  
YOGĀVACARA'S  
MANUAL

[ka] ARAHAM ARAHAM.

<sup>1</sup>Bhikkhave, mahaṇeni. Idha me śāsanayehi. Bhikkhu sasara bhaya lesin daknā artthayen bhikshu nam laddha hetema. Arañña-gato vā, āraṇyayaṭa giye ho. Rukkha-mūlagato vā, bhāwanāwaṭa sudusu wrkṣa mūlayakaṭa giye ho. Suññāgāragato vā, esema bhāwanānurūpawū janayangen siswa tibena geyakaṭa giye ho hetema. Pal-laṅkam ābhujitvā, baddha paryyankaya bānda. Kāyam śārīraya. Ujūṃ paṇidhāya, ṛjukoṭa aṣṭādasa pramāṇawū kondu æṭa sandhi no nāmi owun owun kerehi pihiṭā tibena se awankawa kaya pihiṭuwā gena. Parimukhaṃ satim, nirwāṇa śāpayehi ma sita elba<sup>2</sup> siṭuwā ema niwan ma aramuṇu keremin sihiya abhimukha koṭa. Upatṭhapetvā, pihiṭuwā gena. Nisīdati hindineya, so e bhāwanāwaṭa nisi lesa mese sihiya obi noba yā no dī bānda gena humāwu hetema. Sato va, sihiyen ma. Assasati āswāsaya pawatwanneya. Sato va, sihiyen ma. Passasati prāswāsaya pāwatwīma karannē. Dīgham vā assasanto, dīrgha koṭa āswāsaya karannē ho. Dīgham assasāmīti pajānāti, dīrgha koṭa āswāsaya karannemiya danneya. Dīgham vā passasanto, dīrgha koṭa prāswāsaya karannē ho. Dīgham passasāmīti pa-

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<sup>1</sup> Sanna on paragraphs 3 and 4 on page 5. Paragraph 3 is a passage of the Satipaṭṭhāna Sutta (M. 1. 56).

<sup>2</sup> MS elaba.

jānāti, dīrgha koṭa prāswāsaya keremiya danneya. Rassam vā passasanto, luhunḍu koṭa āswāsaya karannemi danneya. Rassam vā passasanto, luhunḍu koṭa prāswāsaya karannē ho. Rassam passasāmīti pajānāti, Hraswase luhunḍu koṭa prāswāsaya karannemi danneya. Sabbakāya siyalu āswāsa prāswāsayaḡe, hewat nābhiya paṭan nāsikāgraya dakwā uḍu kuruwa pawatnā āswāsayaḡe da, ese ma nāsikāgraya paṭan nābhiya dakwā yaṭi kuruwa pawatnā prāswāsayaḡe da yana me siyalu ma āswāsa prāswāsa kāyayaḡe utpatti kramādī siyalu prawrattiya<sup>1</sup>. Paṭisamvedi, wiseyen prakāsawa wəṭahī bhāvanā karaṇa tənattahu wisin. Cakkhuviññāṇam, cakshuviññāṇayen. Nāsikaggam, nāsikāgraya. Lokemi, balami. Cittaviññāṇam, cittaviññāṇayen. Assāsapassāsa, āswāsa prāswāsaya<sup>2</sup>. Sati ārammaṇam, sihi aramuṇya. Hade<sup>3</sup> ṭhapetvā lehi tabā. Parikammaṇam, [kā] parikammīyan. Arahan yanu mema kramayayi, mehi paḷamu koṭa dækku a-yanna dhamma ratnaya, deveni wū ra-yanna<sup>4</sup> Buddha ratnaya, tunweni wa dækku ha-yanna saṃgha ratnaya me arahan yanu padaya bhāwanāyi.

Mese bhāwanā kaḷa kalhi uggaha nimitte kisunu dos pena pahara ādī kisunu dos peneyi, hewat dhūma ākāra ho ahashi sudu walākulu ākāra uggaha nimitta peneyi. Pratibhāga nimitta payyen gannā lada kaṭapatak<sup>5</sup> men da manā koṭa suddha kala sak patak men da walā aturen nikmunu sanda maṇḍalak men da megha mukhayehi balā kāwaka<sup>1</sup> men da uggaha nimit palā geṇa nikmuṇak men, e uggaha nimittata waḍa kisunu dos nētiwa siyak guṇa dahasak guṇayen piriṣudu wa bhawāṅgaya sindagena mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanāwe lakṣana nam rātrīn dinayehi sobhāmat wa diliyena kanamēdiliyange warṇṇa sadrisaya; Parikarmmaya, udaya kālayehi sobhāmat wa pāyaṇa bāla sūryyaḡe warṇṇa sadrisaya; Upacāraya nil kaṭa rolu mal hiri karnnikāmal sadrisaya. Me paṭhawī dhātuwe appanā parikarmmaya

<sup>1</sup> So MS.

<sup>2</sup> MS. pra°

<sup>3</sup> MS. Hade.

<sup>4</sup> MS. ran°

<sup>5</sup> read kædapatak.



upacāra nāsikāgrayen gena hadaye tabā nāwata nābhiye tabanu.

Namo tassa Bhagavato arahato sammā-sambuddhassa.

Tatiya-vāraṃ.

Buddhaṃ jivitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi  
Dhammaṃ jivitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi.  
Sanghaṃ jivitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi.

Iti pi so Bhagavā araḥaṃ sammā sambuddho vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho bhagavāti.

Dutiyam pi Buddhaṃ -pe- . . . dutiyam pi dhammaṃ -pe- . . . dutiyam pi sanghaṃ -pe- saraṇaṃ gacchāmi.

Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhīti.

Tatiyam pi Buddhaṃ -pe- . . . tatiyam pi dhammaṃ -pe- . . . tatiyam pi sanghaṃ -pe- saraṇaṃ gacchāmi.

Supaṭipanno Bhagavato sāvaka-saṅgho uju-paṭipanno Bhagavato sāvaka-saṅgho nāya-paṭipanno Bhagavato sāvaka-saṅgho sāmici-paṭipanno Bhagavato sāvaka-saṅgho yad idaṃ cattāri purisa-yugāni atṭha purisa-puggalā, esa Bhagavato [ki] sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇeyyo anuttaraṃ puññakkhettaṃ lokassāti.

Icevā accanta namassaneyyaṃ

Namassamāno ratanatattayaṃ yaṃ

Puññābhisandaṃ vipulaṃ aladdhaṃ

Tassānubhāvena hatantarāyo.

Karaṇiyaṃ atthakusalena . . . pe . . . punar etīti<sup>1</sup>

Pañcamāre jino nātho patto sambodhim uttamaṃ

Catusaccaṃ pakāsesi mahāvīraṃ namāmi 'haṃ

Etena saccavajjena sabbe Mārā palāyantu

Iminā puññakammena upajjhāyā guṇuttarā

Ācāri upakārā ca mātā pitā piyā mamaṃ

Suriyo candima-rājā<sup>2</sup> guṇavantā narā pi ca

Brahmā Mārā ca Indā va lokapālā ca devatā

<sup>1</sup> So MS. The full text of these verses is in the Khud-daka Pāṭha. <sup>2</sup> MS. candimā rājā.

Yamo mittā manussā ca majjhattā verikā pi ca  
 Sabbe sattā sukhī hontu puññāni pakatāni me  
 Sukhañ ca tividham dentu khippam pāpetha<sup>1</sup> vo matam  
 Iminā puññakammena iminā uddisena ca  
 Khippāham sulabhe ceva taṇhuppādāna chedanam  
 Ye santānehinā<sup>1</sup> dhammā yāva nibbānato mamam  
 Nassantu sabbadā yeva yattha jāto bhava bhava  
 Uju-cittam sati paññā sallekho viriyam 'minā<sup>1</sup>  
 Mārā labhantu n'okāsam kātuñca viriyesu me  
 Buddhādi-pavaro nātho dhammo nātho varuttamo  
 Nātho pacceka-sambuddho saṅgho nāthottaro mamam  
 Tesottamānubhāvena Māro 'kāsam labhantu mā.

Namo tassa Bhagavato

Arahato Sammā Sambuddhassa.

Tatīyavāram<sup>2</sup>.

Okāsa<sup>1</sup>. Accayo no me<sup>1</sup> bhante accagamā<sup>3</sup> yathā bāle  
 yathā mūlhe yathā akusale ye mayam  
 akaramhā evam bhante accayo no  
 paṭigaṇhatha āyatim samvarāya<sup>4</sup>.

Tatīyavāram<sup>5</sup>.

Okāsa. Aham paṭipatti pūjāya ovādam sabbaññū-Go-  
 tamassa patikaromi.

Aham yācāmi uggaha-nimittañ ca paṭibhāga-nimittañ  
 upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha-pañca-  
 pītisu khanikā-pītim.<sup>6</sup>

Nava-lokuttara-dhammā jātā Buddhassa dhammassa  
 paccekabuddhassa saṅghassa asīti mahāsāvakānam nibbā-  
 nam atikkantānam catusu mahā-samuddesu vālukā parā-  
 jayā<sup>1</sup>. Tan te paveni-paramparā vitthāram yācāmi.

<sup>1</sup> So MS. <sup>2</sup> rep. III: Tayovāram.

<sup>3</sup> MS. always ajjagamā. <sup>4</sup> MS. reyyāma always.

<sup>5</sup> rep. III: Tayo-v<sup>o</sup>

<sup>6</sup> MS. khannikā-pīti. Throughout the MS. the crude form is usually given in this constantly repeated phrase. But occasionally the accusative singular recurs, and this is doubtless right.

Tam dhammaṃ pañcakkhandhesu cakkhudvāra-māno-dvāra-kāyadvāresu ca me uppajjatu. Bhāvanam bhāvetum<sup>1</sup> nisinna-kāle taṃ khaṇikāya pi tena [kī] saccavacanena me dili<sup>2</sup>.

Ahaṃ yācāmi Buddha-guṇaṃ dhamma-guṇaṃ saṅgha-guṇaṃ patisaraṇaṃ me, ācariya-guṇaṃ susikkhitaṃ kammaṭṭhānaṃ patisaraṇaṃ me, sabba-kammaṭṭhāna-guṇaṃ patisaraṇaṃ me. Idāni jīvitam me demi. Tinnam ratanānañ ca pañcānnaṃ ratanānañ ca nibbānaṃ sacchikarissāmi. Nibbāna-paccayo hotu.

Nisīdati pallankaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatṭhapetvā, so sato va assasati sato passasati, dīghaṃ va assasanto dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti, rassaṃ vā assasanto rassaṃ assasāmīti pajānāti, rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.

Cakkhu-viññāṇaṃ nāsikaggaṃ olokemi, citta-viññāṇaṃ assāsa-passāsa-sati-ārammaṇaṃ hadaye<sup>3</sup> ṭhapetvā parikkammaṃ araham araham.

Mese tikṣaṇa-prajñāwen yedī<sup>4</sup> bhāvanā kaḷa kalhi ug-gaha patibhāga nimit<sup>5</sup> dwaya peneyi. E<sup>6</sup> uggaha nimit<sup>7</sup> palāgena<sup>8</sup> nikmunakhu<sup>9</sup> men e uggaha nimittaṭa waḍā kisunu dos nētiwa siyak guṇa<sup>10</sup> dahasak guṇayen pirisudu wa<sup>11</sup> bhawāngaya sindagana<sup>12</sup> mano dwārāya āwarjjanā koṭa tejo dhātuwa pahalawe. Ehi appanāwa nam osadhi tārakā prabhāwak hā pæhæ ætteya, parikarmmaya suwarṇṇa-warṇṇaya, upacārāya udaya pāyana bāla sūryyāge warṇṇayaṭa bandu pæhæ ætteya. Me tejo dhātuwe appanā parikarmma upa-

<sup>1</sup> MS. -otu.    <sup>2</sup> So MS.    <sup>3</sup> MS. bis: -hade.

<sup>4</sup> rep. II: -ñāṇayen bhāv°, rep. III: prajñāwa yehi pihiṭā bhāv°

<sup>5</sup> rep. III: -nimitta dwaya pahala we ug°, MS. nimi, bis &c.    <sup>6</sup> rep. omits, rep. II likewise.

<sup>7</sup> rep. III: nimitta.    <sup>8</sup> rep. II: -gana.

<sup>9</sup> rep. II seyin- for men.

<sup>10</sup> rep. III om.

<sup>11</sup> rep. III om. wa.

<sup>12</sup> rep. I: sindagena, rep. III: sindagana.

cāra nāsikāgrayen gena hradaye tabā nāwata nābhiye tabanu.

Namo tassa bhagavato arahato samma sambuddhassa  
Tayo vāraṃ.

Buddham jīvitam . . . pe (3, 4) . . . tatiya-vāraṃ.

Okāsa . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . pañca pītisu okkantikā-piṭiṃ.

Nava . . . pe (4, 5) [kū] . . . araham araham.

Mese tikṣaṇa . . . pe (5) . . . mano dwāraya āwarjjanā koṭa āpo dhātuwa pahala we. Ehi appanāwa nam solos kalāwen sampurṇa wū candramaṇḍalayāta bandu pæhæ ætteya, parikarmmaya dahas peti mal warṇaya, upacāraya kinihiri mal bandu pæhæ ætteya. Me āpo dhātuwe appanā parikarmma upacāra pahala kara balā nāsikāgrayen ganimiṃ hradaye tabā nāwata nābhiye tabanu.

[kr] Namō tassa . . . pe (3, 4) . . . ubbegā pītiṃ . . . pe (4, 5) . . . sinda gana mano dwāraya āwarjjanā koṭa vāyo dhātuwa pahala we. Ehi appanāwa nam nabho maddya<sup>1</sup> gata sūryya maṇḍalayāta bandu warṇaya, parikarmma madaṭa wan pāṭaya, upacāraya megawalāhā dedunna se peneyi. Me wāyo dhātuwe appanā parikarmma upacāra manā-koṭa balā nāsikāgrayen ganimin hradaye tabā nāwata nābhiye tabanu.

[kr] Namō tassa . . . pe . . . pharaṇa-pītiṃ . . . pe . . . sindagana mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi appanāwa nam idda mal dā saman mal sudu nelum mal me ādi subhra<sup>2</sup> warṇa ho peneyi, parikarmmaya monara pil ræsak se peneyi, upacāraya adun wan pæhæ bandu kuruweniyāge warṇa kālā warṇa ho peneyi. Me ākāsa dhātuwe appanā parikarmma upacāra pahala koṭa bala balā nāsikāgrayen gena hradaye tabā nāwata nābhiye tabanu.

<sup>1</sup> So MS.      <sup>2</sup> MS. srabra.



[kl] Pūrwwa krama no waradawā wænda pūdā pañca pītiyaṭa ekawaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti-pūjāya ovādaṃ sabaññu-Gotamassa patikaromi. Ahaṃ yācāmi uggaha-nimittaṃ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha-pañca-pītisū khuddakā-pītiṃ khaṇikā<sup>1</sup>-pītiṃ okkantikā-pītiṃ ubbegā-pītiṃ pharaṇā-pītiṃ. Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . . pe . . . araham araham.

Mese bhāvanā kala kalhi uggaha paṭibhāga nimit dwaya peneyi. Uggaha nimit palāgana nikmunak men e uggaha minittata waḍa kisunu dos nētiwa siyak dahasak guṇayen pirisudu wa mano dwāraya āwarjjanā koṭa pañca pītiye dhātu pahala we. Ehi sāma appanā parikarmma upacāra piliwelīn manāk. b. b. n. g. nā. m. uḍukuru koṭa tabanu. Me pañca pītiye ap. parik. up. wisēyāyē dāna eyin mattehi pūrwwa kratyaya no waradawā wænda pudā dhamma saññāwaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti-pūjāya . . pe . . patikaromi.

Okāsa okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-khuddakā-pītiṃ anuloma-vasena rakkhissāmi. Aciren'eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā utṭhitaṣsa me dhamma-saññā pātura hotu.

Nisīdati . . . pe (5) . . . araham araham.

Mese bhāvanā kala kalhi nīla pandam lakṣaṇa dhamma saññā paha kara balā nāsikāgrayen gena nābhiye tabā, pūrwwa kratyaya no waradawā wænda pudā, pañca pītiyaṭa ārādhanā koṭa anuloma paṭiloma kaṭa yutu.

Okāsaṃ. Ahaṃ . . pe (6) . . patikaromi kī tēnaṭa — Okāsa okāsa okāsa. Ahaṃ . . . pe (7) . . . pātura hotu.

Nisīdati . . pe . . araham araham.

Mese bhāvanā kala kalhi paṭhawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa balā nāsikāgrayen ganimin nābhiyaṭa angalakin uḍu kona anulomayen tabanu.

[kl] Okāsa okāsa okāsa . . pe (7) . . khuddakā-pītiṃ paṭiloma-vasena rakkhissāmi. Aciren'eva . . pe . . pātura hotu.

<sup>1</sup> MS. kaṇṇ°

Mese ārāḍhanā kaḷa kalhi paṭhawī dhātuwa balā anulomayaṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-khaṇikā<sup>1</sup>-pītiṃ anuloma-vasena rakkhissāmi . . . pe . . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi tejo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen gena khuddakā pītiyaṭa angalakim udu kona anulomayen tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-khaṇikā<sup>2</sup>-pītiṃ paṭiloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi tejo dhātuwa balā anulomeṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-okkantikā-pītiṃ anuloma-vasena rakkhissāmi . . pe . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin khaṇikā<sup>3</sup> pītiyaṭa angalakin mattehi anulomayen tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-okkantikā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi āpo dhātuwa anulomeṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-ubbegā-pītiṃ anulomā-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā koṭa wāyo dhātuwa [ke] upadawā okkantikāwaṭa mattehi angala pramāṇe tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-ubbegā-pītiṃ paṭiloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa upadawā anulomeṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-pharaṇā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa upadawā ubbegā pītiya hā hradaya hā me deyature angala pramāṇe anulomayen tabanu.

<sup>1</sup> MS. kaṇṇ°.

<sup>2</sup> MS. khann°.

<sup>3</sup> MS. khaṇṇ°.

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ paṭiloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhatuwa anulomeṭa . . pe . . tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha khudda-kā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa pahala we.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha khaṇīkā pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kaḷa kalhi wāyo dhātuwa pahala we.

Okāsa. Ahaṃ . . . pe . . . pharaṇā-pīti anuloma-vasena [kai] . . pe . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we.

Okāsa. Ahaṃ . . . pe . . pharaṇā-pītiṃ paṭiloma-vasena . . . pe . . . pātura hotu [kai].

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ paṭiloma-vasena . . pe . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ paṭiloma-vasena . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . khaṇīkā-pītiṃ paṭiloma-vasena . . pe . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . khuddakā-pītiṃ paṭiloma-vasena . . pe . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa pahala we.

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Paṭipāṭiyā niṭṭhitam.

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Pūrwā kṛtyaya no waradawā wænda pudā: —

‘Okāsa. Ahaṃ paṭipatti-pūjāya ovādam sabbaññu-Gotamassa patikaromi’: kī tænaṭa, — ‘Okāsa, okāsa, okāsa. Ahaṃ cha-sadda-ggahanam samādayitvā antogabbha khuddakā-pītim anuloma . . . pe (7) . . . pātura hotu. Nisīdati . . . pe (7) . . . parikammam araham araham.

Okāsa, okāsa. Ahaṃ cha-sadda-ggahanam . . pe . . khuddakā-pītim paṭiloma . . . pe . . . pātura hotu.

Okāsa . . . pe . . . okkantikā-pītim<sup>1</sup> anuloma . . . pe . . . pātura hotu. [ko]

Okāsa, okāsa . . . pe . . . okkantikā-pītim paṭiloma . . pe . . pātura hotu.

Okāsa. Ahaṃ cha-sadda-ggahanam . . pe . . pharaṇā-pītim anuloma . . . pe . . . pātura hotu.

Okāsa. Ahaṃ cha . . pe . . pharaṇā-pītim paṭiloma . . . pe . . pātura hotu.

. . . khaṇikā pītim anuloma . . .

. . . khaṇikā pītim paṭiloma . . .

. . . ubbegā pītim anuloma . . .

. . . ubbegā pītim paṭiloma . . .

. . . khuddakā pītim anuloma . . .

. . . okkantikā pītim anuloma . . .

. . . pharaṇā pītim anuloma . . .

. . . khaṇikā pītim anuloma . . .

. . . ubbegā pītim anuloma . . .

. . . ubbegā pītim paṭiloma . . .

. . . khaṇikā pītim paṭiloma . . .

. . . pharaṇā pītim paṭiloma . . .

. . . okkantikā pītim paṭiloma . . .

. . . khuddakā pītim paṭiloma . . .

Cha-sadda-ggahanam niṭṭhitam.

Pūrwā kṛtyaya no waradawā wænda pudā: — Ahaṃ paṭipatti-pūjāya ovādam sabbaññu-Gotamassa patikaromi. Okāsa, okāsa, okāsa. Ahaṃ vidatthim samādayitvā antogabbha khuddakā-pītim okkhantikā-pītim pharaṇā-pītim

<sup>1</sup> So MS. khaṇikā-pīti is apparently omitted by mistake.



anuloma . . . pe (7) . . . pātura hotu. Nisīdati . . pe . .  
parikammaṃ araham araham.

. . . [kau] pharaṇā-pītiṃ okkantikā-pītiṃ khuddakā-  
pītiṃ paṭiloma . . pe . . pātura hotu.

. . . khaṇikā-pītiṃ ubbegā-pītiṃ anuloma . . .

. . . ubbega-pītiṃ khaṇṇikā-pītiṃ paṭiloma . . .

. . . khuddakā-pītiṃ okkantikā-pītiṃ pharaṇā-pītiṃ  
anuloma . . .

. . . khaṇikā-pītiṃ ubbega-pītiṃ anuloma . . .

. . . ubbega-pītiṃ khaṇṇikā-pītiṃ paṭiloma . . .

. . . pharaṇā-pītiṃ okkantikā-pītiṃ khuddakā-pītiṃ pa-  
ṭiloma . . . . pe . . . pātura hotu.

---

Vidatthim niṭṭhitam.

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Purwa kṛatyaya no waradawā wanda pudā: —

Okāsa. Aham paṭipatti . . pe . . patikaromi kī tænaṭa:

Okāsa, okāsa, okāsa. Aham dhātu-samūham samādayitvā  
antogabbha khuddakā-pītiṃ khaṇṇikā-pītiṃ okkantikā-  
pītiṃ ubbegā-pītiṃ pharaṇā-pītiṃ anuloma . . pe (7) . .  
pātura hotu.

Nisīdati . . pe . . parikammaṃ araham araham.

Okāsa okāsa okāsa. Aham dhātu-samūham samādayitvā  
antogabbha-pharaṇā-pītiṃ ubbegā-pītiṃ okkantikā-pītiṃ  
khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . . pātura  
hotu.

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Dhātu-samūham niṭṭhitam.

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Purwa kṛatyaya no waradawā . . . pe . . . kī tænaṭa: —

Okāsa, okāsa, okāsa. Aham chatu-nayaṃ samādayitvā  
antogabbha khuddakā-pītiṃ khaṇikā-pītiṃ anuloma . . pe . .  
pātura hotu. Nisīdati . . parikammaṃ araham araham.

Okāsa, okāsa. Aham chatu-nayaṃ samādayitvā anto-  
gabbha khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . .  
pātura hotu.

Okāsa, okāsa. Aham . . pe . . khaṇikā-pītiṃ anuloma  
. . pe . . pātura hotu.

. . . . [kām] okkantikā-pītiṃ paṭiloma . . . .  
 . . . . ubbegā-pītiṃ anuloma . . . .  
 . . . . ubbegā-pītiṃ paṭiloma . . . .  
 . . . . pharaṇā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ paṭiloma . . . .  
 . . . . khuddakā-pītiṃ khaṇikā-pītiṃ anuloma . . . .  
 . . . . okkantikā-pītiṃ anuloma . . . .  
 . . . . ubbegā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ paṭiloma . . . .  
 . . . . ubbegā-pītiṃ paṭiloma . . . .  
 . . . . okkantikā-pītiṃ paṭiloma . . . .  
 . . . . khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . .  
 pātura hotu.

### Catu-nayaṃ niṭṭhitam.

Pūṛwa kṛatyaya . . pe (10) . . kī tænata: —

Okāsa, okāsa. Ahaṃ pañca-nayaṃ samādayitvā anto-  
 gabbha khuddakā-pītiṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe . . parikkammaṃ araham araham.

. . . . khuddakā-pītiṃ paṭiloma . . . .  
 . . . . [kaḥ] khaṇikā-pītiṃ anuloma . . . .  
 . . . . khaṇikā-pītiṃ paṭiloma . . . .  
 . . . . khaṇikā-pītiṃ paṭiloma . . . .  
 . . . . okkantikā-pītiṃ anuloma . . . .  
 . . . . okkantikā-pītiṃ paṭiloma . . . .  
 . . . . ubbegā-pītiṃ anuloma . . . .  
 . . . . ubbegā-pītiṃ paṭiloma . . . .  
 . . . . pharaṇā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ paṭiloma . . . .  
 . . . . khuddakā-pītiṃ anuloma . . . .  
 . . . . khaṇikā-pītiṃ anuloma . . . .  
 . . . . okkantikā-pītiṃ anuloma . . . .  
 . . . . ubbegā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ paṭiloma . . . .  
 . . . . ubbegā-pītiṃ paṭiloma . . . .

. . . . okkhantikā-pītiṃ paṭiloma . . . .  
 . . . . khaṇikā-pītiṃ paṭiloma . . . .  
 . . . . khuddakā-pītiṃ paṭiloma . . . .

Pañca-nayaṃ niṭṭhitam.

[kha] Pūrwa kṛatyaya . . . pe (10) . . . kī tænaṭa: —  
 Okāsa, okāsa, okāsa. Ahaṃ hadayaṃ samādayitrā anto-  
 gabbha khuddakā-pītiṃ anuloma . . pe . . pātura hotu.  
 Nisīdati . . pe . . parikammaṃ araham araham.

. . . . khuddakā-pītiṃ paṭiloma . . . .  
 . . . . khaṇikā-pītiṃ anuloma . . . .  
 . . . . khaṇikā-pītiṃ paṭiloma . . . .  
 . . . . okkantikā-pītiṃ anuloma . . . .  
 . . . . okkantikā-pītiṃ paṭiloma . . . .  
 . . . . ubbega-pītiṃ anuloma . . . .  
 . . . . ubbega-pītiṃ paṭiloma . . . .  
 . . . . pharaṇā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ paṭiloma . . . .  
 . . . . khuddakā-pītiṃ anuloma . . . .  
 . . . . khaṇikā-pītiṃ anuloma . . . .  
 . . . . okkantikā-pītiṃ anuloma . . . .  
 . . . . ubbegā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ anuloma . . . .  
 . . . . pharaṇā-pītiṃ paṭiloma . . . .  
 . . . . ubbegā-pītiṃ paṭiloma . . . .  
 . . . . okkantikā-pītiṃ paṭiloma . . . .  
 . . . . [khā] khaṇikā-pītiṃ paṭiloma . . . .  
 . . . . khuddakā-pītiṃ paṭiloma . . . .

Hadayaṃ niṭṭhitam.

Pūrwa kṛatyaya no . . pe (10) . . kī tænaṭa: —  
 Okāsa, okāsa. Ahaṃ samādhim samādayitvā antogabbha-  
 khuddakā-pītiṃ anuloma . . pe . . pātura hotu.  
 Nisīdati . . pe . . parikammaṃ araham araham.

*All as in last section.*

Samādhim niṭṭhitam.

[khi] Pūrwa kratyaya . . pe . . kī tænaṭa: —

Okāsa, okāsa, okāsa. Ahaṃ dhamma tiraṭṭhitikaṃ samādayitvā antogabbha khuddakā-pīṭiṃ anuloma- . . pe . .  
*as in last section but one.*

### Dhamma-tiraṭṭhitikaṃ niṭṭhitaṃ.

[khī] Pūrwa kratyaya no waradawā wænda pudā pañca prītiye sitthaka dīpa pūjāwaṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti . . pe (4) . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . khuddakā pīṭiṃ.

Nava lokuttara-dhammā . . . pe (4, 5) . . . nibbāna-paccayo hotu.

Nisidati . . pe (5) . . araham araham.

Mese tikṣaṇa prajñāwen yedi . . . pe (5) . . . nimit dvaya peneyi. Uggaha nimit palāgana nikmunak hu seyin . . . guṇa . . . bhawāngaya sindagana . . . paṭhawī dhātuwa . . . Ehi upacāra parikarmma manākoṭa balā nāsikāgrayen ganimin nābhiyaṭa angalakin matthehi tabā sitthaka dīpaye dængala pramāṇe dana turu bhāwanā kaḷa kalhi palamu salāka gilihihunu anukaraṇa śabdayen dæna ukkuṭikayen inda: —

Okāsa okāsa okāsa. Ahaṃ sitthakadaṇḍa-dīpaṃ samādayitvā antogabbha-khuddakā-pīṭiṃ anuloma- . . pe (7) . . pātura hotu.

Mese ārāḍhanā kalhi ema paṭhawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin upacāra parikarmma tæbu tænihi anulomayen udu tabā angala pramāṇe dana turu bhāwanā kaḷa kalhi deweni salākaya wæṭeyi; esa lakunen nækiṭa<sup>1</sup> ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . . khaṇikā-pīṭiṃ anuloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa balā khuddakā pītiyaṭa angalakin matthehi tabā sitthaka dīpaye angala pramāṇe dana turu [khu] bhāwanā kaḷa kalhi tunweni salākaya gilihihunu anukaraṇayen ukkuṭikayen inda: —

<sup>1</sup> *read* nægiṭa.

Okāsa. Ahaṃ . . . pe (14) . . . okkantikā-pītiṃ anuloma- . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we. Ehi appanā parikarmma upacāra manākoṭa balā khaṇikā pītiyaṭa angalakin . . . pe (14) . . . kalhi satara weni salākaya gilihunu anukaraṇayen dāna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . . pe . . . ubbegā-pītiṃ anuloma- . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi vāyo dhātuwa pahala we . . . <sup>1</sup> manā koṭa okkantikā pītiyaṭa angalakin . . . pe . . . kalhi pasweni salākaya gili . . . pe . . . inda: —

Okāsa. Ahaṃ . . . pe . . . pharaṇā-pītiṃ anuloma . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we. Ehi . . . <sup>2</sup> manā koṭa balā <sup>3</sup> ubbegā pītiyaṭa angalak hā hradayaṭa angalak hā dāṅgalak æra atare angala pramāṇe anulomayen tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi sa-weni salākaya gilihunu anukaraṇayen dāna ārāḍhanā no koṭa hadayamaṭa yaṭa tabā bhāwanā kaḷa kalhi sitthaka dīpaye angala pramāṇe dā sat-weni salākaya gilihena anukaraṇayen dāna esēma inda samādhīyaṭat ema khuddakāwe paṭhawī dhātuwa palamu sēma manā koṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi aṭa-weni salākaya gilihena anukaraṇayen anulomaye krama data yutu. Paṭilomayaṭa balana widhi nam yaṭa kiyana lada seyin khuddakā pītiyaṭa pahala wū paṭhawī dhātuwe upacāre paṭan parikarmmayāṭa balā anulomeṭa tæbu tæñhi paṭilomayen udu tabā sitthaka dīpaye dāṅgala pramāṇe dā salākaya wæṭena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samādayitvā antogabbha-khuddakā-pītiṃ paṭiloma . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa pahala we. . . . .

<sup>1</sup> *There is no . . . pe . . . in the MS.*

<sup>2</sup> *Ehi . . . is not in the MS.*      <sup>3</sup> *Not in the MS.*



manā koṭa anulomayaṭa tæbu tæñhi paṭilomayen udu tabā sitthaka dīpaye angala pramāṇe dā deweni salākaya wæṭena turu bhāvanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . . khaṇikā-pīṭiṃ paṭiloma . . pe . . pātura hotu [khū].

Mese ārāḍhanā kalhi tejo dhātuwa pahala we . . . . manā koṭa anulomayaṭa tæbu tæñhi paṭilomaṭa tabā s. d. a. p. dā tunweni salākaya gilihena turu . . pe . . inda: —

Okāsa. Ahaṃ . . pe . . okkantikā-pīṭiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we . . . . manā koṭa anulomayaṭa tæbu tæñhi . . pe (16) . . pramāṇe dana turu bhāvanā kaḷa kalhi ukkuṭikayen inda:<sup>1</sup> —

Okāsa. Ahaṃ . . pe . . ubbegā-pīṭiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa . . pe . . tæñhi paṭilomayaṭa tabā sitthaka d. a. p. dā pasweni salākaya wæṭena turu bh. k. k. uk. inda: —

Okāsa. Ahaṃ . . pe . . pharaṇā-pīṭiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwa . . pe . . anulomayaṭa bælu tæñhi paṭilomeṭa . . pe . . dā saweni salākaya gilihena turu bhāvanā kaḷa kalhi hadayamaṭa yaṭa kiyana lada seyin paṭhawī dhātuwa manā koṭa balā anulomeṭa tæbu tæñhi paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi samādhīyaṭa mema dhātuwa upadawā anulomeṭa tæbu tæñhi paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dā aṭaweni salākaya gilihena turu bhāwanā kaṭa yutu.

Pañca-prītiye iṭipandaṃ pūjā krama-niṭṭhitam.

Pūrwa kṛtyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ paṭipatti-pūjāya ovādam sabbaññu Gotamassa patikaromi: — kī tænaṭa: —

Okāsa. Ahaṃ kāya-vasī-vattaṃ samādayitvā antogabbha khuddakā-pīṭiṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe (5) . . parikammaṃ araham araham.

<sup>1</sup> *There is no mention of the fourth salākaya.*

Mese ārāḍhanā kalhi paṭhawī dhātuwa pahala we. Nābhiyaṭa dakuṇatin satarangula pramāṇe sarwāṅga naharayayi kiyana lada naharak dana<sup>1</sup> maṇḍala dakwā nægī tibeyi. Ehi me dhātuwe appanā parikarmma upacāra nāsikāgrayen ganimin nābhiyaṭa śamawa tæṇ [khr] balā eyaṭa angalin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . khuddakā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa balā anulomeṭa tæbū tæñhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . tejo dhātuwa pahala we, manā koṭa khuddakā pītiyaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa anulomayaṭa tæbū tæñhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . āpo dhātuwa khaṇikā pītiyaṭa angalakin mattehi manā koṭa anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . āpo dhātuwa anulomeṭa tæbu tæñhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa pahala we, manā koṭa okkantikā pītiyaṭa a. mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa anulomayaṭa bælu tæñhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ anuloma . . pe . . pātura hotu.

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<sup>1</sup> MS. danna.

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we manā koṭa ubbegāwaṭa angalak hā tana maṇḍalaṭa angalak hā dāṅgalak æra atare angala pramāṇe anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . dhātuwa anulomeṭa tæbū tænhī paṭilomayen udu tabanu.

[khī] Me wak paṭan sarwāṅga nahare tabana lada pañca prītiye karmmasthānawalāṭa ārāḍhanā kala lesin balā anuloma paṭiloma kaṭa yutu.

. . khuddakā-pītiṃ anuloma . . pe . .

. . khaṇikā pīti anuloma . . . . .

. . okkantikā pīti anuloma . . . . .

. . ubbegā pīti anuloma . . . . .

. . pharaṇā pīti anuloma . . . pe . .

. . pharaṇā pīti paṭiloma . . . . .

. . ubbegā pīti paṭiloma . . . . .

. . okkantikā pīti paṭiloma . . . . .

. . khaṇikā pīti paṭiloma . . . . .

. . khuddakā pīti paṭiloma . . . pe . . pātura hotu.

### Kāya-vasī-vattaṃ niṭṭhitam.

Pañca prītiyaṭa anaturu koṭa cha yugalaya keren pūrwa kratyaya no waradawa wænda pudā kāya passaddhi yana karmmasthānayaṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti-pūjāya . . pe (4) . . patikaromi.

Ahaṃ yācamī uggaha-nimittaṇ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samādhī-vidhiṃ antogabbha-cha-yugalesu kāya-passaddhiṃ. Nava lokuttara-dhammā . . pe (4, 5) . . Nibbāna-paccayo hotu.

Nisīdati . . pe . . araham araham.

Mese tikṣana nānāyēn uggaha nimit paṭibhāga nimit-dwaya piriṣinda balā uggaha nimit palāgana nikmunak hu men e uggaha nimittaṭa waḍā siyak guṇa dahasak gunayēn piriṣuduwa bhavāṅgaya sindagena mano dwārāya āwarjjaṇā koṭa āpo dhātuwa pahala we. E dhātuwa appanā [khī] parikarmma upacāra manā koṭa balā nāsikāgrayēn gani-min hradaye tabā nāwata nābhiye tabanu.

Pūrwwa kratyaya no waradawā wænda pudā citta-passaddhi ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe . . . . antogabbha-cha-yugalesu cittapassaddhiṃ.

Nava . . . pe . . . nibbāna-paccayo hotu.

Nisidati . . pe . . araham araham.

Mese tikṣana nānayen bhāvanā kaḷa kalhi āpo dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa hradaye taba næwata nābhiye tabanu.

Pūrwwa kratyaya no waradawā wænda pudā kāyalahutā yana karmmasthānayata ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti . . pe . . antogabbha cha-yugalesu kāya-lahutā.

Nava . . pe . . paccayo hotu.

Nisidati . . pe . . araham araham.

Mese araham yana padaya āswāsa praswāsa hā samanga menehi koṭa bhāvanā kaḷa kalhi tejo dhātuwa pahala we. Ehi appanā . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . pudā: —

Okāsa. Ahaṃ paṭipatti . . pe . . patikaromi, ki tænaṭa,

Okāsa. Ahaṃ yācāmi . . . pe . . . cha-yugalesu citta-lahutā. Nava . . . pe . . . araham araham.

Mese bhāvanā kaḷa kalhi kāya lahutāṭa men tejo dhātuwa pahala we. Ehi appanā . . . pe . . . tabanu.

Pūrwwa kratyaya . . pe . . patikaromi. Ahaṃ yācāmi . . . pe . . . antogabbha kāyamudatā.

Nava . . . pe . . . [khl] araham araham.

Mese bhāvanā kaḷa kalhi paṭhawī dhātuwa pahala we. Ehi appanā . . . pe . . . manā koṭa balā hradaye . . pe . . . tabanu.

Pūrwwa kratyaya . . . pe . . . antogabbha cha-yugalesu citta-mudutā. Nava . . . pe . . . araham araham.

Mese bhāvanā . . pe . . we . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu kāya kammañātā. Nava . . pe . . araham.

Mese bhāvanā kaḷa kalhi āpo dhātuwa pahala we . . pe . . manā koṭa bala balā hradaye . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu citta kammaññatā. Nava . . pe . . araham.

Mese bhāvanā kaḷa kalhi āpo dhātuwa . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu kāya-pāguññatā. Nava . . pe . . araham.

Mese bhāvana kaḷa kalhi wāgo dhātuwa pahala we . . pe . . tabanu.

[khe] Pūrwwa kratyaya . . pe . . cha-yugalesu cittapāguññatā. Nava . . pe . . araham.

Mese . . pe . . wāyo . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu kāyujjugatā<sup>1</sup>. Nava . . pe . . araham.

Mese . . pe . . ākāsa dhātuwa . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu cittujjugatā<sup>1</sup>. Nava . . pe . . araham.

Mese . . pe . . ākāsa dhātuwa . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu

kāya passaddhi,	kāya kammaññatā,
citta passaddhi,	citta kammaññatā,
kāya lahutā,	kāya pāguññatā,
citta lahutā,	citta pāguññatā,
kāya mudutā,	kāyujjugatā,
citta mudutā,	cittujjugatā.

Nava . . pe . . araham.

Mese bhāvanā kaḷa kalhi uggaha paṭibhāga nimit dwaya peneyi uggaha nimit palāgana nikmunak hu seyin e uggaha nimittatā waḍā kisunu dos nætiwa siyak dahasak guṇayen pirisuduwa bhavāngaya sindagana mano dwāra āwarjjanā koṭa cha yugale<sup>2</sup> karmmasthānawala śama appanā parikamma upacāra pahala we manā koṭa bala balā nāsikāgrayen ganimin nābhiye mæda uḍukuru koṭa tabanu. Cha yugale sama appanā parikamma upacāra wisewayen dæna pūrwa kratyaya no waradawā wænda pudā dhamanasaññāwaṭa ārādhanā kaṭa yutu.

Okāsa. Aham . . pe (4) . . patikaromi kī tænaṭa: —

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<sup>1</sup> So MS.      <sup>2</sup> So MS. corrected from yugalesu.



Okāsa, okāsa, okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-cha-yugalesu kāyapassaddhi citta-passaddhi anuloma . . pe (7) . . dhammasaṇṇā pātura hotu.

Nisīdati . . pe . . araham.

Mese bhāwanā kara khīla pandam lakṣaṇa dhammasaṇṇā balā nāsikāgrayen ganimin nābhiye tabā nāwata chayugale karmasthānawalaṭa ārādhana koṭa anuloma paṭiloma karaṇa widhi dakwanu lābē.

Okāsa, okāsa, okāsa. Ahaṃ paṭipāṭiyā . . pe . . pātura hotu.

Mese ārādhana kalhi āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsāgrayen<sup>1</sup> ganimin nābhiyaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pasisitvā antogabbha-citta-passaddhi-kāyapassaddhi paṭiloma . . pe . . pātura hotu.

Mese ārādhana kalhi ema āpo dhātuwe upacāre paṭan appanāwata manā koṭa bala balā anulomayaṭa bālu tēhi paṭilomayen udu tabanu.

Okasa. Ahaṃ . . pe . . antogabbha kāyalahutā cittalahutā anuloma . . pe . . pātura hotu.

Mese ārādhana kalhi tejo dhātuwe appanā . . pe . . bala balā kāya passaddhiyaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . antogabbha cittalahutā kāyalahutā paṭiloma . . pe . . pātura hotu.

Mese ārādhana koṭa bhāwanā karaṇa kalhi ema tejo dhātuwe upacāre . . pe . . anulomayaṭa tēbu tēhi . . pe . . tabanu.

Okāsa. Ahaṃ . . pe . . kāyamudutā citta mudutā anuloma . . pe . . pātura hotu.

Mese . . pe . . paṭhawī dhātuwe . . pe . . bala balā kāya lahutāwata . . pe . . tabanu.

Okāsa. Ahaṃ . . pe . . cittamudutā kāyamudutā paṭiloma . . pe . . pātura hotu.

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<sup>1</sup> So MS.

Mese . . pe . . pathawī dhātuwe upacāra . . pe . . tabanu.

Okāsa . . . kāya kammaññatā cittakammaññatā anuloma . . pe . . pātura hotu.

Mese ārādhana kalhi āpo dhātuwa pahala we manā koṭa balā kāyamudutā cittamudutāwaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ [kho] . . antogabbha cha-yugalesu citta-kammaññatā paṭiloma . . pe . . pātura hotu.

Mese ārādhana kalhi āpo dhātuwe upacāre paṭan appanāwaṭa balā anulomeṭa tæbū tænhī paṭilomayen udu tabanu.

Okāsa . . kāyapāguññatā cittapāguññatā anuloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa upadawā kāya kammaññatāwaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . antogabbha chayugalesu cittapāguññatā paṭiloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa anulomeṭa tæbū tænhī paṭilomayen udu tabanu.

Okāsa . . pe . . cha-yugalesu kāyujjugatā cittujjugatā anuloma . . pe . . pātura hotu.

Mese ārādhana kalhi ākāsa dhātuwa upadawā ehi appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin kāya paguññatāwaṭa hradayaṭa da atare angala pramāṇe tabanu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu cittujjugatā kāyujjugatā paṭiloma . . pe . . pātura hotu.

Mese ārādhana kalhi ākāsa dhātuwe balā anulomayāṭa tæbū tænhī paṭilomayen udu tabanu. Meyin mattehi ārādhana kaḷa lesin anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu kāyapassaddhi anuloma . . pe . . pātura hotu.

Okāsa . . . . . chayugalesu

. . . kāya lahutā citta lahutā anuloma . . . .

. . . . kāya mudutā citta mudutā anuloma . . . .

. . . . kāya kammaññatā citta kammaññatā anuloma . . . .

. . . . kāya paguññatā citta paguññatā anuloma . . . .

. . . . kāyujjugatā cittujjugatā anuloma . . . .

. . . . cittujjugatā kāyujjugatā paṭiloma . . . . & so on in reverse order. [khan] . . . . pātura hotu.

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Paṭipāṭiyā niṭṭhitam.

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Pūrwwa kratyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ paṭipatti . pe (4) . . paṭikaromi,  
kī tænaṭa,

Okāsa, okasa. Ahaṃ cha-saddaggahanam samādayitvā  
antogabbha cha-yugalesu kāyapassaddhi cittapassaddhi  
anuloma . . . pe (7) . . . pātura hotu.

Nisīdaṭi . . pe . . araham.

. . . cittapassaddhi kāyapassaddhi paṭiloma . . .

. . . kāyamudutā cittamudutā anuloma . . .

. . . cittamudutā kāyamudutā paṭiloma . . .

. . . kāya kammaññatā citta kammaññatā anuloma . . .

. . . citta kammaññatā kāya kammaññatā paṭiloma . . .

. . . kāyujjugatā cittujjugatā anuloma . . .

. . . cittujjugatā kāyujjugatā paṭiloma . . .

. . . kāya lahutā citta lahutā anuloma . . .

. . . citta lahutā kāya lahutā paṭiloma . . .

. . . kāya pāguññatā cittapāguññatā anuloma . . .

. . . citta pāguññatā kāyapāguññatā paṭiloma . . . pe . . .  
pātura hotu.

. . . kāya passaddhi citta passaddhi anuloma . . .

. . . kāya mudutā citta mudutā anuloma . . .

. . . kāya kammaññatā citta kammaññatā anuloma . . .

. . . [khām] kāyujjugatā cittujjugatā anuloma . . .

. . . kāya lahutā citta lahutā anuloma . . .

. . . kāya pāguññatā citta pāguññatā anuloma . . .

. . . cittapāguññatā kāyapāguññatā paṭiloma . . . and so  
on in reverse order . . .

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Cha-saddaggahanam niṭṭhitam.

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Pūrwwa kratyaya no waradawā wænda pudā:

Okāsa. Ahaṃ . . pe . . paṭikaromi,

kī tænaṭa,

Okāsa, okāsa, okāsa. Ahaṃ vidatthiṃ<sup>1</sup> samādayitvā  
antogabbha cha yugalesu kāya-passaddhi citta-passaddhi  
kāya-mudutā citta-mudutā  
kāya-kammaññatā citta-kammaññatā  
kāyujjugatā cittaujjugatā . . . anuloma . . pe . .  
pātura hotu.

Nisīdati . . pe . . araham.

Okāsa. Ahaṃ vidatthiṃ . . pe . .

cittujjugatā kāyujjugatā  
citta kammaññatā kāya kammaññatā  
citta mudutā kāya mudutā  
citta passaddhi kāya passaddhi paṭiloma

Okāsa. Ahaṃ vidatthiṃ . . pe . .

kāya-lahutā citta-lahutā  
kāya-pāguññatā citta-pāguññatā

anuloma . . . .

Okāsa . . . .

citta-pāguññatā kāya-pāguññatā  
citta-lahutā kāya-lahutā

paṭiloma . . . .

Okāsa. Ahaṃ vidatthiṃ

kāya-mudutā citta-mudutā  
kāya-kammaññatā citta-kammaññatā  
kāyujjugatā cittujjugatā . . . anuloma . . pe . .

pātura hotu.

[khaḥ] Okāsa. Ahaṃ vidatthiṃ . . pe . .

. . . kāya-lāhuta citta-lāhuta . . .

. . . kāya-pāguññatā citta pāguññatā anuloma . . .

Okāsa . . . .

. . . citta-pāguññatā kāya-pāguññatā . . .

. . . citta-lahutā kāya-lahutā paṭiloma . . .

Okāsa . . . .

cittujjugatā kāyujjugatā, cittakammaññatā kāyakammañ-  
ñatā, . . . mudutā . . . passaddhi paṭiloma . . .

Vidatthiṃ<sup>2</sup> niṭṭhitam.

<sup>1</sup> MS. always vidatti, except in the title.

<sup>2</sup> So MS.

Pūrwwa kratyaya no waradawā wānda pudā: —

Okāsa. Ahaṃ . . . pe (4) . . . paṭikaromi,

kī tænaṭa, —

Okāsa. Ahaṃ dhātu-samūhaṃ samādayitvā antogabbha cha-yugalesu

kāya-passaddhi citta-passaddhi,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā,

kāya-kammaññatā citta-kammaññatā,

kāya-pāguññatā citta-pāguññatā,

kāyujugatā cittujugatā anuloma . . pe (7) . .

pātura hotu.

Nisīdati . . pe . . araham.

Okāsa. Ahaṃ dhātu samūhaṃ . . pe . . cha-yugalesu  
cittujugatā kāyujugatā [*and so on*] paṭiloma . . pe . .  
pātura hotu.

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Dhātusamūhaṃ niṭṭhitam.

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Pūrwwa . . pe . . pudā: —

Okāsa . . . pe (4) . . . paṭikaromi,

kī tænaṭa,

Okāsa. Ahaṃ catu-nayam samādayitvā antogabbha cha-yugalesu

kāya-passaddhi citta-passaddhi,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā, . . anuloma . . pe (7)

. . pātura hotu. Nisīdati . . pe . . araham.

Okāsa. Ahaṃ . . pe . . cha-yugalesu citta-mudutā kāya-mudutā [*as above*] paṭiloma . . pe . . pātura hotu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu kāya-kammaññatā citta-kammaññatā anuloma . . pe . . pātura hotu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu citta-kammaññatā kāya-kammaññatā paṭiloma . . pe . . pātura hotu.

Okāsa . . . . .

. . . kāya-pāguññatā anuloma . . . . .

. . . citta-pāguññatā anuloma . . . . .

. . . citta-pāguññatā paṭiloma . . . . .

. . . kāya-pāguññatā paṭiloma . . . . .



- . . . kāyujjugatā anuloma . . . . .  
 . . . cittujjugatā anuloma . . . . .  
 . . . cittujjugatā paṭiloma . . . . .  
 . . . kāyujjugatā paṭiloma . . . . .  
 . . . kāya-passaddhi anuloma . . . . .  
 . . . citta-passaddhi anuloma . . . . .  
 . . . kāya-lahutā anuloma . . . . .  
 . . . citta-lahutā anuloma . . . . .  
 . . . kāya-mudutā anuloma . . . . .  
 . . . citta-mudutā anuloma . . . . .  
 . . . kāya-kammaññatā anuloma . . . . .  
 . . . citta-kammaññatā anuloma . . . . .  
 . . . kāya-pāguññatā anuloma . . . . .  
 . . . citta-pāguññatā anuloma . . . . .  
 . . . kāyujjugatā anuloma . . . . .  
 . . . cittujjugatā anuloma . . . . .  
 . . . cittujjugatā paṭiloma . . . . .  
 . . . kāyujjugatā paṭiloma . . . . .  
 . . . citta-pāguññatā paṭiloma . . . . .  
 . . . kāya-pāguññatā paṭiloma . . . . .  
 . . . citta-kammaññatā paṭiloma . . . . .  
 . . . kāya-kammaññatā paṭiloma . . . . .  
 . . . citta-mudutā paṭiloma . . . . .  
 . . . kāya-mudutā paṭiloma . . . . .  
 . . . citta-lahutā paṭiloma . . . . .  
 . . . kāya-lahutā paṭiloma . . . . .  
 . . . citta-passaddhi paṭiloma . . . . .  
 . . . kāya-passaddhi paṭiloma . . pe . . pātura hotu.

Catu-nayam niṭṭhitam.

Pūrwwa kratyaya no waradawā wanda pudā: —

Okāsa. Aham paṭipatti . . pe (4) . . patikaromi,  
kī tænaṭa.

Okāsa, okāsa. Aham pañca-nayam samādayitvā anto-  
gabbha cha-yugalesu

kāya-passaddhi citta-passaddhi

kāya-lahutā citta-lahutā

anuloma . . pe (7) . . patura hotu.

Nisīdati . . pe . . araham.

Okāsa. Aham . . pe . . cha-yugalesu

citta-lahutā kāya-lahutā

citta-passaddhi kāya-passaddhi

. . . . . paṭiloma . . . . .

. . . kāya-mudutā anuloma . . . . .

. . . citta-mudutā anuloma . . . . .

. . . . . [*dodo reversed*] . . . paṭiloma . . . . .

. . . kāya-kammaññatā anuloma . . . . .

. . . citta-kammaññatā anuloma . . . . .

. . . [Gā] citta-kammaññatā paṭiloma . . . . .

. . . kāya-kammaññatā paṭiloma . . . . .

. . . kāya-pāguññatā anuloma . . . . .

. . . citta-pāguññatā-anuloma . . . . .

. . . citta-pāguññatā paṭiloma . . . . .

. . . kāya-pāguññatā paṭiloma . . . . .

. . . kāyujjugatā anuloma . . . . .

. . . cittujjugatā anuloma . . . . .

. . . . . [*reversed*] paṭiloma . . . . .

. . . k . . c . . passaddhi anuloma . . . . .

. . . k . . c . . lahutā anuloma . . . . .

. . . k . . c . . mudutā anuloma . . . . .

. . . k . . c . . kammaññatā anuloma . . . . .

. . . k . . c . . pāguññatā anuloma . . . . .

. . . k . . c . . ujjugatā anuloma . . . . .

. . . c . . k . . ujjugatā paṭiloma . . . . .

. . . c . . k . . pāguññatā paṭiloma . . . . .

. . . c . . k . . kammaññatā paṭiloma . . . . .

. . . c . . k . . mudutā paṭiloma . . . . .

. . . c . . k . . lahutā paṭiloma . . . . .

. . . c . . k . . passaddhi paṭiloma . . . . .

Pañca nayaṃ niṭṭhitam.

Pūrwwa . . pe . . pudā: —

Okāsa . . . pe . . . patikaromi, kī tænaṭa,

Okāsa, okāsa, okāsa. Aham hadayaṃ samādayitvā anto-  
gabbha cha-yugalesu kāya-passaddhi citta-passaddhi anu-  
loma . . pe . . pātura hotu.

[gi] Nisīdati . . pe . . araham.

. . . cittapassaddhi kāyapassaddhi paṭiloma.

. . . k . . c . . lahutā anuloma . . .

. . . c . . k . . lahutā paṭiloma . . .

. . . k . . c . . mudutā anuloma . . .

. . . c . . k . . mudutā paṭiloma . . .

. . . k . . c . . kammaññatā anuloma . . .

. . . c . . k . . kammaññatā paṭiloma . . .

. . . k . . c . . pāguññatā anuloma . . .

. . . c . . k . . pāguññatā paṭiloma . . .

. . . k . . c . . ujjugatā anuloma . . .

. . . c . . k . . ujjugatā paṭiloma . . .

. . . k . . c . . passaddhi anuloma . . .

. . . k . . c . . lahutā anuloma . . .

. . . mudutā . . . kammaññatā . . . pāguññatā . . . ujjugatā anuloma . . .

. . . ujjugatā . . . pāguññatā . . . kammaññatā paṭiloma . . .

. . . mudutā . . . lahutā . . . passaddhi paṭiloma . . .

. . . pe . . . pātura hotu.

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### Ha dayam niṭṭhitam.

Pūrwwa . . . pudā: —

Okāsa . . pe . . patikaromi, kī tænaṭa,

Okāsa, [ter]. Aham samādhim samādayitvā antogabbha cha-yugalesu

. . . k . . c . . passaddhi anuloma . . .

. . . c . . k . . passaddhi paṭiloma . . .

*and as in former section up to end.*

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### Samādhim niṭṭhitam.

[Gū] Pūrwwa . . . pudā . . . pe . . . tænaṭa,

Okāsa, okāsa, okāsa. Aham dhammatirattṭhitikam samādayitvā antogabbha cha-yugalesu

. . . k . . c . . passaddhi . . .

*and so on as in section Hadayam.*

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### Dhammatirattṭhitikam niṭṭhitam.

Pūrwwa . . . pe . . . pudā, cha yugale paṭipatti pūjā-waṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti . . pe (4) . . paṭikaromi.

Ahaṃ yācāmi uggaha-minittāñ ca paṭibhāga-minittam upacāra-vidhiṃ appanā-samādhī-vidhiṃ antogabbha cha yugalesu kāya-passaddhiṃ citta-passaddhiṃ.

Nava lokuttaradhammā . . pe . . nibbāna-paccayo hotu.

Nisīdati . . pe (5) . . araham.

Mese bhāwanā kara āpo dhātuwe upacāraya paṭan parikarmmayāṭa bala balā nāsāgrayen gena nābhiyāṭa angalakin matthehi tabā sitthaka dīpaye dāṅgala pramāṇe dā salākaya gilihena turu bhāwanā kaṭa kalhi ukkuṭikayen inda: —

Okāsa [ter]. Ahaṃ sitthaka daṇḍadīpaṃ samādayitvā antogabbha cha-yugalesu kāya-passaddhiṃ citta-passaddhiṃ anuloma . . . pe (7) . . . pātura hotu.

Mese ārāḍhanā kara bhāwanā kaṭa kalhi ema āpo dhātuwa pahala we. [Gī] Ehi appanā parikarmma upacāra bala balā nāsāgren gena ema upacāra parikarmma tēbū tēnhi anulomayen tabā sitthaka dīpaye angala pramāṇe dā dewenī salākaya gilihena turu bhāwanā kaṭa kalhi ukkuhikayen inda.

Okāsa. Ahaṃ . . pe . .

k . . c . . lahutā anuloma . . pe . . pātura hotu.

Mese ārāḍhanā kara bhāwanā koṭa tejo dhātuwa upadawā, ehi appanā parikarmma upacāra bala balā nāsāgrayen ganimin yāṭa kiyana lada kāyapassaddhiyāṭa angalakin matte anulomayen tabā sitthaka dīpaye angala pramāṇe dā tunwenī salākaya gilihena turu bhāwanā kaṭa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

k . . c . . mudutā anuloma . . . . .

Mese . . pe . . koṭa paṭhawī dhātuwa upadawā, ehi a. p. upacāra pīrisuduwa balā nāsāgrayen ganimin kāya lahutāṭa angalakin matthehi anulomayen tabā sitthaka dīpaye angala pramāṇe dā tunwenī<sup>1</sup> salākaya gilihena turu bhāwanā kaṭa kalhi ukkuṭikayen inda: —

<sup>1</sup> So MS. ? satara-weni

Okāsa. Aham . . pe . .

k . k . c . . kammaññatā anuloma . . . .

Mese . . pe . . āpo dhātuwa apadawā, . . pe . . upacāra balā nāsāgrayen ganimin kāyamudutāṭa . . pe . . dā salākaya<sup>2</sup> gilihena . . pe . . inda: —

Okāsa. Aham . . pe . .

k . . c . . pāguññatā anuloma . . . . .

Mese . . pe . . kalhi wāyo dhātuwa . . pe . . upacāra balā nāsāgrayen gaminin kāyakammaññatāwaṭa angalakin . . pe . . pramāne dana turu . . pe . . kalhi saweni salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Aham . . . . pe . .

k . . . c . . . ujjugatā anuloma . . . . .

[Gl] Mese ārādhana kara bhāwanā kala kalhi ākāsa dhātuwa pahala we. Ehi . . pe . . nāsāgrayen gena kāya pāguññatāwa hā hradaya hā me deya ture anulomayen tabā sitthaka dīpaye angala pramāne dana turu bhāwanā kaḷa kalhi satweni salākaya wæṭena bawa dæna hadaya samādiyāṭa palanga<sup>1</sup> no hæra inda yaṭa kiyana lada kāya passaddhiyāṭa pahala wu āpo dhātuwe appanā parikarmma upacāra bala balā nābhiyāṭa angalakin matte anulomayāṭa tæbū tænhī ema lesin ma tabā sitthaka dīpaye angala pramāne dā salākaya gilihena turu bhāwanā kaḷa kalhi esema inda samādhīyāṭat mema appanā parikarmma upacāra pahala kara bala balā ema lesin ma tabā sitthaka dīpaye angala pramāne dā salākaya gilihunu anukaraṇayen anulomaye krama data yutu. Paṭilomayāṭa balana krama nam asane palanga<sup>1</sup> bænda inda yaṭa kiyana lada kāya passaddhi yana kamaṭahanāṭa balana lada āpo dhātuwe upacāre parikarmmaya bala balā anulomayāṭa tæbū tænhī paṭilomayāṭa tabā sitthaka dīpaye dængala pramāne dana turu bhāwanā kaḷa kalhi palamu salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Aham . . . . pe . . . .

kāya-passaddhi citta-passaddhi<sup>2</sup> paṭiloma . . . .

Mese ārādhana . . . . pe . . . . āpo dh. p. we. Ehi . . pe . . balā anulomeṭa tæbū tænhī paṭilometa tabā sitthaka

<sup>1</sup> MS. phalanga.      <sup>2</sup> So MS.



dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi deweni salākaya wāṭeyi. E anukaraṇa śabdayen dāna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-lahutā citta-lāhutā paṭiloma . . . . .

Mese . . pe . . kalhi tejo dhātwua pahala we. Ehi . . pe . . . upacāra manā koṭa bala balā anulomayaṭa tabana lada kramayen paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dana . . pe . . tunweni salākaya wāṭena bawa dāna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . . . .

kāya-mudutā citta-mudutā paṭiloma . . . . .

Mese ārāḍhanā kara bhāwanā koṭa paṭhawī dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tēbū tēnhi paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā [Gī] kaḷa kalhi satara-weni salākaya wāṭeyi. E kṣanayehi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-k° citta-kammaññatā paṭiloma . . . . .

Mese ārāḍhanā kara bhāwanā koṭa āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tabā angala pramāṇa dāna turu bhāwanā kaḷa kalhi pasweni salākaya wāṭena bawa dāna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-paguññatā citta-pāguññatā paṭiloma . . . . .

Mese ārāḍhanā kara bhāwanā kaḷa kalhi wāyo dhātuwe . . pe . . anulomayaṭa tabana lada kramayen paṭilomayen koṭa sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi saweni salākaya gilihena anukaraṇa śabdayen dāna ukkuṭikayen inda: —

Okāsa . . . kāyujjugatā cittujjugatā paṭiloma . . . . .

Mese ā. k. bh. k. okāsa dhātuwe . . pe . . anulomayaṭa tabana . . koṭa tabā sitthaka . . . kalhi satweni salākaya wāṭena bawa dāna paḷanga<sup>1</sup> no hāra inda hadayamaṭa yaṭa balana lada āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tēbū tēnhi paṭi-

<sup>1</sup> So MS.

lomayen udu tabā bhāwanā kaḷa kalhi sitthaka dīpaye angala pramāṇe dā aṭaweni salākaya wætena bawa dæna esema inda samādhayaṭat mema dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tæbū tæñhi paṭilomayaṭa tabā bhāwanā koṭa nimiya yutu.

Cha yugale pratipatti pūjā krama niṭṭhitam.

Pūrwwa kratyaya no waradawā wænda pudā:

Okāsa, okāsa, okāsa. Aham kāyavasivattam samādayitvā antogabbha chayugalesu k . p . c . . passaddhi anuloma . . pe (7) . . pātura hotu. Nisīdati . . pe (7) . . araham.

Mese bhāwanā koṭa āpo dhātuwa upadawā nābhiyaṭa wamalayen satarangula pramāṇe sarwwānga naharayayi kiyana lada naharak tana maṇḍala dakwā nængī tibeyi. Ehi upadawana lada āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin nābhiyaṭa śamawa angalakin [ge] matte anuloma koṭa tabanu.

Okāsa. Aham kāyavāsivattam . . . cha-yugalesu c. p. k. passaddhi paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kara ema appanā parikarmma upacāra manā koṭa balā anulomayaṭa tæbū tæñhi paṭilomayen udu tabanu.

Okāsa. Aham . . pe . . yugalesu k . . c . . lahutā anuloma . . .

Mese ārāḍhanā kara bhāwanā koṭa tejo dhātuwe appanā parikarmma upacāra manā koṭa bala balā kāya passaddhiyaṭa angalakin matte anulomayen tabanu.

Okāsa . . . . . c . . . . k . . . lahutā paṭiloma . . .

Mese . . pe . . paṭiloma koṭa tābanu.

Okāsa . . . . . k . . c . . mudutā anuloma . . . . .

Mese . . paṭhawī dhātuwe . . kāyalahutāṭa . . . . . tabanu.

Okāsa . . . . . c . . . . k . . . . mudutā paṭiloma . . .

Mese . . . anuloma koṭa tæbū tæñhi paṭiloma koṭa . . . tabanu.

Okāsa . . . k . . c . . kammaññatā anuloma . . .

Mese . . . āpo dhātuwe . . . koṭa balā kāyamudutāṭa angalakin matte anuloma koṭa tabanu.

Okāsa . . . c . . k . . kammaññatā paṭiloma . . .

Mese . . . anuloma koṭa tæbū tæñhi paṭiloma koṭa tabanu.

Okāsa . . . [gai] k . . . c . . . pāguññatā anuloma . . .  
Mese . . . wāyo dhātuwe . . . koṭa balā kāya kammañña-  
tāta . . . anuloma koṭa tabanu.

Okāsa . . . c . . . k . . . pāguññatā paṭiloma . . . ,

Mese . . . paṭiloma koṭa tabanu.

Okāsa . . . k . . . c . . . ujjugatā anuloma . . .

Mese . . . ākāsa dhātuwe . . . balā nāsikāgrayen gani-  
min kāya paguññatāwāta da tana maṇḍala da atare  
sarwwānga nahara anuloma koṭa tabanu.

Okāsa . . . c . . . k . . . ujjugatā paṭiloma . . .

Mese . . . pe . . . koṭa bala balā . . . pe . . . paṭiloma  
koṭa tabanu.

Huyaka amunana lada nānā waruṇṇayehi mutu mænik  
ræsak seyin sarwwānga naharayehi cha sthānaka yugala-  
yehi appanā parikarmma upacāra manā koṭa tabā meyin  
mattehi ārādhana kala lesin dæna anuloma paṭiloma<sup>1</sup>  
kaṭa yutu.

Okāsa. Aham kāyavasivattam . . . pe (32) . . . k . . . p . . . citta-  
passaddhiṃ anuloma . . . pe . . . pātura hotu

Āpo dhātuwa.

. . . k . . . c . . . lahutā anuloma . . . . .

Tejo dhātuwa.

. . . k . . . c . . . mudutā anuloma . . . . .

Me yaṭa paṭhawī dhātuwa balanu.

. . . k . . . c . . . kammaññatā anuloma . . . . .

Āpo dhātuwa.

. . . k . . . c . . . pāguññatā anuloma . . . . .

Wāyo dhātuwa.

. . . k . . . c . . . [go] ujjugatā anuloma . . . . .

Ākāsa dhātuwa.

. . . c . . . k . . . ujjugatā paṭiloma . . . . .

Ākāsa dhātuwa.

. . . c . . . k . . . pāguññatā paṭiloma . . . . .

Wāyo dhātuwa.

. . . c . . . k . . . kammaññatā paṭiloma . . . . .

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<sup>1</sup> MS. repeats this word.

Āpo dhātuwa.

. . . c . . k . . mudutā paṭiloma . . . . .

Paṭhawī dhātuwa.

. . . c . . . k . . lahutā paṭiloma . . . . .

Tejo dhātuwa.

. . . c . . k . . passaddhi paṭiloma . . . . .

Āpo dhātuwa.

Cha yugale kamma sthānawala appanā parikamma upacāra manā koṭa sarwwānga nahare tabā catu wāre anuloma paṭiloma karaṇa widhi data<sup>1</sup> yutu.

### Kāyavasīvattaṃ niṭṭhitam.

Yugalayaṭa anaturu koṭa kāyasukha cittasukha Buddhānussati upacāra samādhi yana kammasthāna keren pūrwwa kratyaya no waradawā wanda pudā kāyasukhayāṭa ārāadhanā kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha nimittaṃ ca paṭibhāga-nimittam upacāra-vidhiṃ appanā-samadhi-vidhiṃ antogabbha-kāya-sukham.

Nava lokuttara-dhammā . . . pe (4, 5) . . . hotu.

Nisīdati . . . pe (5) . . araham.

Mese bhāwanā koṭā uggaha paṭibhāga nimit dwaya peneyi. E uggaha . . pe (5) . . āwarjjanā koṭa āpo dhātuwa pahala we. Ehi appanā parikamma upacāra manā koṭa bala balā nāsikāgrayen gaminin hrdaye tabā nāwata nābhiye tabanu.

Pūrwwa . . . pe . . . pudā: —

Okasa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . pe . . antogabbha-cittasukham.

Nava lokuttara dhammā . . pe . . araham.

Mese bhāwanā koṭa āpo dhatuwe appanā . . pe . . tabanu.

Pūrwwa . . pe . . antogabbha-Buddhānussatiṃ.

Nava lokuttaradhammā . . pe . . araham.

Mese bhāwanā kara uggaha nimit paṭibhāga nimit

<sup>1</sup> MS. tada.

dwaya manā koṭa balā e uggaha nimit palagena nikmunak  
hu men tejo dhātuwe appanā upadi ehi appanā parikarmma  
. . pe . . nāsikāgrayen gena hradaye tabā . . tabanu.

Pūrwwa kratyaya . . . pe . . . pudā.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe . . . antogabbha upacāra-samādhim.

Nava-lokuttara . . pe . . araham.

Mese bhāwanā koṭa uggaha . . pe . . peneyi. E uggaha  
nimit palāgana nikumunak men siyak dahasak guṇayen  
pirisudu wa mano dwāraya āwarjjanā koṭa paṭhawī dhātuwe  
appanā parikarmma upacāra upadi manā koṭa . . pe . . tabanu.

Pūrwwa . . pe . . pudā: —

Okāsa . . pe . . antogabbha kāyasukha cittasukha  
Buddhānussati upacāra samādhim.

Nava lokuttara . . pe . . araham.

Mese niwan aramuṇu koṭa bhāwanā kara mema  
karmmasthānawala śama appanā parikarmma upacāra upa-  
dawā manā koṭa bala balā nāsikāgrayen ganimin nābhiya  
māda anulomayen tabanu.

Pūrwwa . . pe . . pudā: —

Okāsa. [Gām] . . pe . . patikaromi,

kī tēnaṭa,

Okāsa, okāsa. Ahaṃ patipāṭiya pavisitvā antogabbha  
kāyasukha cittasukha anuloma . . pe (7) . . pātura hotu.  
Nisīdati . . pe . . araham.

Mese bhāvanā kara nila pandam lakṣana dhamma saññā  
balā nāsikāgrayen ganimin nābhiye tabā, nēwata kāya-  
sukha cittasukhaye karmmasthāna anuloma paṭiloma karanu.

Okāsa, okāsa. Ahaṃ patipāṭiyā . . . pe . . . hotu.

Mese ārāddhanā kara bhāwanā koṭa āpo dhātuwa apa-  
dawā, Ehi appanā parikarmma upacāra upadawā manā  
koṭa bala balā nāsikāgrayen ganimin nābhiyaṭa angalakin  
matte anuloma koṭa tabanu.

Okāsa. Ahaṃ . . . cittasukha kāyasukha paṭiloma . . .

Mese ārāddhanā kara ema appanā parikarmma upacāra  
anulomayaṭa tēbū tēnhi paṭiloma koṭa tabanu.

Okāsa. Ahaṃ . . pe . . antogabbha Buddhānussati  
anuloma . . . pe . . . pātura hotu.



Mese aradhanā kara bhāwanā koṭa tejo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin kāya sukhayaṭa angalakin matte anuloma koṭa tabanu.

Okāsa . . . Buddhānussati paṭiloma . . . . .

Mese ārāadhanā kara . . . pe . . . anuloma koṭa tæbū tænhī paṭiloma koṭa tabanu.

Okāsa . . . antogabbha upacāra samādhi anuloma . . . . .

Mese ārāadhanā . . pe . . paṭhawī dhātuwa . . pe . . ganimin hradayaṭa Buddhānussati karmmasthānayaṭa da me deyature anuloma koṭa tabanu.

Okāsa . . . . . upacāra samādhi paṭiloma . . . . .

Mese . . pe . . tabanu. Meyin mattehi ārāadhanā kala lesin balā tabana lada kammasthāna anuloma paṭiloma kaṭa yutu.

Okāsa . . . . . antogabbha kāyasukha cittasukha anuloma . . . [gaḥ].

. . . . . āpodhātuwa . . . . .

. . . . . Buddhānussati anuloma . . . . .

. . . tejo dhātuwa . . . . .

. . . upacāra samādhi anuloma . . . . .

. . . paṭhawī dhātu . . . . .

. . . upacāra samādhi paṭiloma . . . . .

. . . paṭhawī dhātuwa . . . . .

. . . Buddhānussati paṭiloma . . . . .

. . . tejo dhātuwa . . . . .

. . . cittasukha kāyasukha paṭiloma . . . . .

. . . āpo dhātuwa . . . . .

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### Paṭipāṭiya niṭṭhitam.

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Pūrwwa . . . . pudā: —

Okāsa. Ahaṃ paṭipatti . . pe . . patikaromi, kī tænaṭa; —

Okāsa, okāsa. Ahaṃ cha-saddaggahanam samādayitvā antogabbha kāyasukha cittasukha . . pe (7) . . pātura hotu.

Nisīdati . . . pe (5) . . . araham.

. . . cittasukha kāyasukha paṭiloma . . . . .  
. . . upacāra samādhī anuloma . . .  
. . . upacāra samādhī paṭiloma . . .  
. . . Buddhānussati anuloma . . .  
. . . kāyasukha cittasukha anuloma . . .  
. . . upacāra samādhī anuloma . . .  
. . . Buddhānussati anuloma . . .  
. . . Buddhānussati paṭiloma . . .  
. . . upacāra samādhī paṭiloma . . .  
. . . cittasukha kāyasukha paṭiloma . . .

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[Gha] Cha saddaggabanam niṭṭhitam.

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Pūrwwa . . . pudā: —

Okāsa. Aham . . . patikaromi. kī tænaṭa; —

Okāsa, okāsa. Aham vidatthim samādayitvā antogabbha  
kāyasukha cittasukha upacāra-samādhī anuloma . . .

Nisīdati . . . pe . . . araham.

. . . upacāra-samādhī cittasukha kāyasukha paṭiloma . . .

. . . Buddhānussati anuloma

. . . Buddhānussati paṭiloma

. . . kāya-sukha citta-sukha upacāra-samādhī anuloma . . .

. . . Buddhānussati anuloma

. . . Buddhānussati paṭiloma

. . . upacāra samādhī cittasukha kāyasukha paṭiloma . . .

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Vidatthim niṭṭhitam.

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Pūrwwa . . . pudā: — Okāsa . . . patikaromi, kī tænaṭa,  
— Okāsa, okāsa. Aham dhātu-samūham samādayitvā  
antogabbha kāyasukha cittasukha Buddhānussati upacāra  
samādhī anuloma . . pe . . pātura hotu.

Nisīdati . . pe . . araham.

. . . upacāra-samādhī Buddhānussati cittasukha kāya-  
sukha paṭiloma . . .

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Dhātu-samūham niṭṭhitam.

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Pūrwva . . . . . kī tænaṭa, Okāsa, okāsa. Ahaṃ catu-  
nayaṃ samādayitvā antogabbha kāyasukha cittasukha  
Buddhānussati anuloma . . .

Nisīdati . . pe . . araham.

. . . [Ghā] Buddhānussati cittasukha kāyasukha paṭi-  
loma . . .

. . . upacāra samādhi anuloma . . .

. . . upacāra samādhi paṭiloma . . . . .

. . . kāyasukha cittasukha Buddhānussati anuloma . . .

. . . upacāra-samādhi anuloma . . .

. . . upacāra-samādhi paṭiloma . . .

. . . Buddhānussati cittasukha kāyasukha paṭiloma . . .

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### Catu-nayaṃ niṭṭhitam.

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Pūrwva . . . kī tænaṭa: —

Okāsa. Ahaṃ pañca-nayaṃ samādayitvā antogabbha  
kāyasukha cittasukha anuloma . . . . .

Nisīdati . . pe . . araham.

. . . cittasukha kāyasukha paṭiloma . . . . .

. . . Buddhānussati anuloma . . . . .

. . . Buddhānussati paṭiloma . . . . .

. . . upacāra-samādhi anuloma . . . . .

. . . upacāra-samādhi paṭiloma . . . . .

. . . kāyasukha cittasukha anuloma . . . . .

. . . Buddhānussati anuloma . . . . .

. . . upacāra-samādhi anuloma . . . . .

. . . upacāra-samādhi paṭiloma . . . . .

. . . Buddhānussati paṭiloma . . . . .

. . . cittasukha kāyasukha paṭiloma . . . . .

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### Pañca-nayaṃ niṭṭhitam.

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Pūrwva . . . kī tænaṭa: —

Okāsa, okāsa. Ahaṃ hadayaṃ samādayitvā antogabbha  
kāyasukha cittasukha anuloma . . .

Nisīdati . . araham . .

. . . cittasukha kāyasukha paṭiloma . . . . .

. . . Buddhānussati anuloma . . . . .  
. . . Buddhānussati paṭiloma . . . . .  
. . . upacāra samādhi anuloma . . . . .  
. . . upacāra samādhi paṭiloma . . . . .  
. . . k . . c . . sukha anuloma . . . . .  
. . . Buddhānussati anuloma . . . . .  
. . . upacāra samādhi anuloma . . . . .  
. . . upacāra samādhi paṭiloma . . . . .  
. . . Buddhānussati paṭiloma . . . . .  
. . . c . . k . . sukha paṭiloma . . . . .

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Haḍayaṃ niṭṭhitam.

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Pūrwwa . . . kī tænaṭa: — Okāsa, okāsa. Ahaṃ sa-  
mādhim samādayitvā antogabbha k . . c . . anuloma.

Nisīdati . . . pe . . . araham.

*[All as in last section].*

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[Ghī] Samādhim niṭṭhitam.

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Pūrwwa . . . kī tænaṭa: —

Okāsa, okāsa. Ahaṃ dhammatiraṭṭhitikam samādayitvā  
antogabbha kāyasukha cittasukha anuloma . . . . .

*[All as in last section].*

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[Ghu] Dhammatiraṭṭhitikam niṭṭhitam.

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Pūrwwa . . . pudā:

kāya sukha citta sukhaye pratipatti pūjāwaṭa ārāḍhanā  
karaṇu: —

Okāsa. Ahaṃ . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittam  
upacāra-vidhim appanā-samādhi-vidhim antogabbha kāya-  
sukha citta-sukha.

Nava lokuttara dhamma . . pe . . nibbāna paccayo hotu.

Nisīdati . . pe . . araham.

Mese bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya  
peneyi. E uggaha nimit palāgana nikmunak hu men āpo

dhātuwa peneyi. E dhātuwe upacāra parikarmma manā koṭa balā nāsāgrayen ganimin nābhiyaṭa matte angala pramāṇe tabā sitthaka dīpaye dāṅgala pramāṇe dana turu bhāwanā kaḷa kalhi salākaya gilihi wæṭana bawa dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samādayitvā antogabbha kāya-sukha citta-sukha anuloma . . . . .

Mese ārāḍhanā kara ema āpo dhatuwe appanā parikarmma upacāra manā koṭa bala balā nāsāgrayen ganimin ema dhātuwe upacāra parikarmma tæbu tæñhi anuloma koṭa tabā sitthaka dīpaye angala pramāṇe dā salākaya wæṭena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . . antogabbha Buddhānussati anuloma . . pe . .

Mese ārāḍhanā kalhi tejo dhātuwe appanā p. u. manā koṭa balā kāya sukhayaṭa matte angala pramāṇe anuloma koṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kala kalhi salākaya gilihi wæṭeyi. E bawa dæna ukkuṭikayen inda: —

Okāsa . . pe . . antogabbha upacāra samādhi anuloma . . pe . .

Mese . . . paṭhawī dhātuwe . . . balā Buddhānussatiyaṭa da hradayaṭa da me deyature angala p. a. k. t. s. d. a. pramāṇe dā salākaya gilihena turu bh. k. kalhi esema inda hadayamaṭa yaṭa kiyana lada kāya sukhayaṭa pahala wū āpo dhātuwe a. p. u. manā koṭa balā anulomayaṭa bælu kramayen tabā sitthaka d. a. p. dā salākaya gilihena turu bh. k. k. samādhayaṭat mema dhātuwe a. p. u. m. b. kāya sukhayaṭa bælu kramayen tabā sitthaka dīpaye angala pramāṇe dā salākaya g. t. bh. k. k. anulomayaṭa balana krama data yutu.

Paṭilomayaṭa balana krama nam kāya sukhayaṭa balana lada āpo dhātuwe upacāra parikarmma balā anulomayaṭa bælu tæñhi paṭilomayen tabā sitthaka dīpaye dāṅgala pramāṇe dā s. g. t. bh. k. k. ukkuṭikayen inda: —

Okāsa . . . antogabbha cittasukha kāyasukha paṭiloma<sup>1</sup> . . . . .

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<sup>1</sup> MS. kāyasukha cittasukha paṭiloma.



Mehi a. p. u. anulomayaṭa bælu tænhī paṭilomayen udu tabā sitthaka dīpaye angala pramāne dā salākaya gilihena turu bh. k. k. ukk. inda: —

Okāsa . . . . . antogabbha Buddhānussati paṭiloma . . . . .

Mehi a. p. u. . . tænhī paṭilomayaṭa tabā . . pe . . inda: —

Okāsa . . . antogabbha upacāra samādhi paṭiloma . . .

Mehi . . [*as the last*] bh. k. k. esema inda hadayamaṭa anulomayaṭa tabana lada āpo dhātuwe a. p. u. m. b. anulomaye kramayen tabā s. d. a. p. dā s. g. t. bh. k. k. samādhīyaṭat mema dhātuwe a. p. u. m. anulomaya kramayen tabā s. d. a. p. dā s. g. t. bh. k. k. paṭilomaye krama nimawunu bawa data yutu.

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Kāyasukha cittasukhayehi sitthaka dīpa pratipatti pūjā vidhim niṭṭhitam.

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Pūrwwa . . . . kī tænaṭa: —

Okāsa, okāsa. Aham kāyavasīvattam samādayitvā antogabbha [Ghr] kāyasukha cittasukha anuloma (7) . . . hotu.

Nisīdati . . pe . . araham.

Mese nirwāṇa śapaya aramuṇu koṭa bh. k. k. āpo dhātuwa pahala we. Ehi a. p. u. m. b. balā nāsāgrayen ganimin dakuṇu tana puṭe hasse anuloma koṭa tabanu: —

Okāsa . . . . . cittasukha kāyasukha paṭiloma . . .

Mehi a. p. u. anulomayaṭa tæbu tænhī paṭiloma koṭa tabanu: —

Okāsa . . . . . antogabbha Buddhānussati anuloma . . .

Mese ārāadhanā kalhi tejo dhātuwe a. p. u. m. b. balā nāsikāgrayen ganimin wan tana puṭe hasse anuloma koṭa tabanu. —

Okāsa . . . antogabbha Buddhānussati paṭiloma . . . . .

Mehi ema a. p. u. anulomayaṭa tæbu tænhī paṭiloma koṭa tabanu: —

Okāsa . . . antogabbha upacāra samādhi anuloma . . . . .

Mese ārāadhanā koṭa paṭhawī dhātuwe a. p. u. m. b. b. nāsāgrayen ganimin dakuṇu tana puṭe hasse anuloma koṭa tabanu: —

Okāsa . . . antogabbha upacāra samādhi paṭiloma . . .

Mehi ema dhātuwe a. p. u. m. b. b. anulomayaṭa bælu tæñhi paṭiloma koṭa tabanu. — Meyin mattehi de tana puṭe tabana lada karmmasthānawalāṭa ārāḍhanā karaṇa wiḍhi balā anuloma paṭiloma kaṭa yutu.

. . . antogabbha kāyasukha cittasukha anuloma . . .

. . . Buddhānussati anuloma . . . . .

. . . upacāra samādhi anuloma . . . . .

. . . upacāra samādhi paṭiloma . . .

. . . Buddhānussati paṭiloma . . .

. . . [Ghṛ] cittasukha kāyasukha paṭiloma . . .

Prasāda waha wū ratnākara yakahaṭa gat mutu ruwan bandawū kāyasukha cittasukha Buddhānussati upacāra samādhi yana karmmasthānawala haṭa gat śama a. p. u. namæti mutu ruwan bala balā de tana maṇḍale tabana wiḍhi kriyā data yutu.

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### Kāyavasīvattam niṭṭhitam.

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Kāyasukha cittasukhayāṭa anaturu koṭa pūrwwa kratyaya no w. w. p. Sugata Tathāgata wara dharmma cakra æti trai lokādhipati asaraṇasaraṇa saraṇāgata wajra pañjara karuṇā nidhāna lokaswāmiwū Bhagawat arhat apa sammāsambudu rajānan wahanse ādikoṭa æti anantāpariyanta Bhagawatunṭa sarwañatā ñāṇa næmati guṇa ruwan sādā ganṭa mūla kāraṇawa pratyakṣa koṭa duṭu heyin pūrwwa bhāgayehi mē ānāpāna samādhi pratyakṣa koṭa duṭi heyin me samādhiya śāntādi śāntaguṇa elawanneyayi kiyā Bhagawat hu wisin anek' ākārayen warṇṇā koṭa mūla karmmasthānayayi kiyā garu tæñhi tabā wadāla heyin sasara bhaya lesin dat yogāvacarayan wisin sneha æti wa bhāwitā koṭa wisesādhigamayāṭa utsāha kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittaṇ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha ānāpāna sati. Nava-lokuttara-dhamma . . pe (4, 5) . . nibbānapaccayo hotu.

Nisīdati . . pe (5) . . parikarmmam paṭhamam dutiyaṃ tatiyaṃ catuttham pañcamam.

Mese tikṣana nāṇayen manaskāraya āswāsa prāswāsaya hā samanga menēhi karannāhata uggaha pratibhāga nimitta dwaya upadī, Ehi lakṣaṇa ke-bandu dayat uggaha nimitte kisunu dos rāla nægi nægī pena bubulu musu diyek wī nam e banduwa ma wæṭahe pena pahara ādi kisunu dos peneyi nohot salā wæṭup demin æmbara min sæla min nægena dum salāwak men da ahas-hi sudu walākulak men da uggaha nimit peneyi. Pratibhāga nimittaya ahas tubu mini tal wæṭak men da, minimaya kætāpatak men da, walātūren nikmunu sanda maṇḍalak men da, megha mukha-yehi balā kā waku men da uggaha nimit palāgana nikmunak hu men uggaha nimittata waḍā kisunū dos nætiwa siyak guṇa dahasak guṇayen pirisuduwa bhawāngaya sindagana mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi appanāwa naṃ suwapahas æti himbul pulun kappāsika pulun men idda mal dāesaman mal sudu nelun mal me ādi subhā<sup>1</sup> warṇṇa ho peneyi, parikarmmaya māyūra piñjayakata bandu monara pil rāsak se peneyi, upacāraya andun wan pæhæ bandu kaḷu kuruweniyāge warṇṇayata bandu kāla warṇṇa ho peneyi. Me appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin hrdaye tabā næwata nābhiye tabanu. Īta ikbiti wa nāsā puṭe tæbiya yutu. Meyin mattehi pūrwwa kratyaya n. w. w. p.: —

Okāsa. Ahaṃ . . . patikaromi.

Ahaṃ yācāmi . . . antogabbha ānāpānasati. Nava lokut-tara dhamma . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . pe . . parikammam paṭhamam dutiyaṃ tatiyaṃ catuttham pañcamam.

Mese bhāwanāwehi yedena yogāvacāra bhikṣun wisin prajāṇā næmati sūryya rāsmiyen kāmacchandādi moha næmati ghanāndhakāraya widwaṃsanaya kerimin āswāsa prāswāsa hā samaga menēhi kara kara bhāwanā kaḷa kalhi mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala

<sup>1</sup> So MS.

we. Ehi appanā p. u. m. k. b. b. dasa digata balana widhi aturen citta viññāṇayen pædum digata balana krama nam nāsikāgraya paṭan mema a. p. u. krama kramayen angul gaṇanin bala balā dwādasa angulak æta bælu<sup>1</sup> kalhi wiyatek we. E kalhi huyaka amunana lada nānā warṇṇayen yuktawū mutu wælak se da mal damak men da wæṭahē. Næwata wiyatin de wiyatak æta bælu kalhi riyanek we. Riyanin dekalak æta bælu kalhi waḍu riyanak we. Waḍu riyanin sat riyanak æta bælu kalhi yaṭek we. Yaṭayen wissak æta bælu kalhi isbek we. Isben asuwak æta bælu kalhi gawuwek we. Gawuwen satara gawuwak æta bælu kalhi yodunek we. Yodunen siyak yodunak ho dahasak yodunak ho æta bælu kalhi sāgaraya wæni saṭahan weyi. Eyin æta bælu kalhi Aswakarṇṇādi sapta kūṭa parwatayan da, eyin æta bælu kalhi Meru mastakaya yana saññiññā<sup>2</sup> gena ehi mema a. p. u. anulomayen tabanu.

Næwata paṭilomayaṭa Meru mastakayehi tabana lada a. p. u. cittawiññāṇayen geṇa Yugandhara, [Gī] Īśadhara, Karawika, Sudassana, Nemindhara, Winataka, Aswakarṇṇādi sat kula paw da satta sāgaraya da pasu koṭa balā, dahasak yodun āsanna wū kalhi siya gaṇanin pasu koṭa balā, siyak yodun āsanna wū kalhi yodun gaṇanin pasu koṭa balā, yodunak pamaṇa āsanna wū kalhi gawu gaṇanin pasu koṭa balā, gawuwak pamaṇa āsanna wū kalhi isbu gaṇanin pasu koṭa balā, isbak pamaṇa āsanna wū kalhi yaṭa gaṇanin pasu koṭa balā, yaṭak pamaṇa āsanna wū kalhi waḍu riyanin pasu koṭa balā, waḍu riyanak pamaṇa āsanna wū kalhi tani riyanak pasu koṭa balā, riyanak pamaṇa āsanna wū kalhi wiyatin pasu koṭa balā, wiyatak pamaṇa āsanna wū kalhi angul gaṇanin pasu koṭa balā, angulak pamaṇa āsanna wū kalhi balana lada ākāsa dhātuwe a. p. u. wisesayen pahala kara balā manā koṭa nāsā puṭe paṭilomayaṭa tæbiya yutu.

Mema kramayen paścima digata ho dakuṇu digata ho, uturu digata ho, anudik aturen gini kona ho naitryāwa ho wayamba ho isānaya ho mehi kiyana lada aṭa diga ma

<sup>1</sup> *MS.* bælu.

<sup>2</sup> *So MS.*

pūrwā digāṭa kiyana lada widhi kriyāyen anuloma paṭi-  
loma koṭa nāwata mattehi Meru Mandārādi parwatayan  
no balana heyin cātur mahārājikādi sa-diwya-lokaya da  
soḷos bamba talaya da balā ajaṭākāśayaṭa bāliya yukteya,  
heṭṭhā bhāgayen de lakṣa satalis dahasak ghaṇaya æti  
pas paḷowaya sāra lakṣa asu dahasak ghaṇaya æti jala  
poḷowaya nawa lakṣa śaṭa dahasak ghaṇaya æti wā poḷowa  
dakwā bāliya yukteya. Mehi kiyana lada dasa disāwa  
ma yogāvacarayan wisin citta viññāṇayen anuloma paṭi-  
lomayen balā nāsā puṭaye tæbiya yutu.

Paṭhavī anto āpo uddham<sup>1</sup> tejo heṭṭhā vāyo bahī ākāsa  
majjhe

yanādi kramayen dhyāna pahe appanā parikarmma  
keseda? Paṭhamajjhāne appanāwa khajjopama ākāraya,  
parikarmma upacāra pañca pītiye ākāraya<sup>2</sup>. Dutiyajjhāne  
appanāwa candra maṇḍala ākāraya, parikarmma upacāra  
pañca pītiye ākāraya. Tatiyajjhāne appanāwa Osadhi<sup>3</sup>  
tārakāwakāṭa bandu warṇṇaya, parikarmma upacāra pañca  
pītiye ākāraya. Catutthajjhāne appanāwa sūryya maṇḍala  
ākāraya, parikarmma upacāra pañca pītiye ākāraya.  
Pañcamajjhāne appanāwa idda mal ādi subra warṇṇa,  
parikarmma upacāra pañca pītiye ākāraya.

Me dhyāna paha ānāpāna sati nēmati situmini ruwana  
prawesan karaṇa yogīhu wisin nāsāpuṭe tabā anuloma  
paṭilomaṭa palamu koṭa ma pūrwā kratyaya n. w. w. p. —

Okāsa. Aham [ghe] . . . pe (4) . . . patikaromi; kī tænaṭa,

Okāsa, (ter). Aham paṭhamajjhanam samādayitvā anto-  
gabbha ānāpānasati anuloma-vasena rakkhissāmi. Aciren'  
eva kālena bhesajjam bhuñjitvā nitṭhite tasmā utṭhitassa  
me dhamma sañña pātura hotu.

Nisīdati . . . pe (7) . . . parikammam paṭhamam dutiyam  
tatiyam catuttham pañcamam chaṭṭhamam sattamam na-  
vammam dasammam<sup>4</sup>.

Me ganānāwen pahen yaṭat dasayen mattehit no gæna  
āswāsa prāswāsa hā samaga ganānuwa haṭa mano dwāraya

<sup>1</sup> MS. āpodan.

<sup>2</sup> See above p. 5.

<sup>3</sup> MS. Osadi.

<sup>4</sup> Scil. disam.



āwarjjanā koṭa dhamma saññā pahala we, manā koṭa nīla pandam lakṣana dhamma saññā balā, yaṭa kiyana lada 'paṭhawī anto' yanādi kramayen anuloma paṭiloma karanu.

Okāsa. Ahaṃ paṭhamajjhānaṃ . . pe . . sati paṭiloma . . pe . . pātura hotu.

- . . . dutiyajjhānaṃ . . . anuloma . . .
- . . . dutiyajjhānaṃ . . . paṭiloma . . .
- . . . tatiyajjhānaṃ . . . anuloma . . .
- . . . tatiyajjhānaṃ . . . paṭiloma . . .
- . . . catutthajjhānaṃ . . . anuloma . . .
- . . . catutthajjhānaṃ . . . paṭiloma . . .
- . . . pañcamajjhānaṃ . . . anuloma . . .
- . . . pañcamajjhānaṃ . . . paṭiloma . . .
- . . . paṭhamajjhānaṃ . . . anuloma . . .
- . . . dutiyajjhānaṃ . . . anuloma . . .
- . . . tatiyajjhānaṃ . . . anuloma . . .
- . . . catutthajjhānaṃ [ghai] . . . anuloma . . .
- . . . pañcamajjhānaṃ . . . anuloma . . .
- . . . pañcamajjhānaṃ . . . paṭiloma . . .
- [and so on, reverse order] to
- . . . paṭhamajjhānaṃ . . . anuloma . . .

Sasara bhaya lesin duṭṭu nuwanættan wisin me ānāpāna sati nēmati dkarmmākārayehi kimi da appanā parikarmma upacāra nēmati guṇa ruwan læba śāntātīśānta wisesaya pinisa no pamāwa utsāha karanneyi.

### Ānāpāna sati.

Ānāpāna satiyaṭa anaturu koṭa dasa kasinayehi<sup>1</sup> yedenu kēmatiyawun wisin pūrwwa kratyaya no waradawā wēnda pudā dasa kasinaya keren paṭhawī kasineṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi . . pe (4) . . antogabbha-dasa-kasiṇesu paṭhawī-kasiṇaṃ.<sup>1</sup> Nava lokuttara-dhammā . . pe (4) . . nibbāna paccayo hotu.

<sup>1</sup> So MS.

Nisīdati . . pe (5) . . parikammaṃ paṭhavī-kasiṇaṃ, paṭhavī kasiṇaṃ.

Mese bhāwanā karaṇa yogi janayā wisin wissak pamaṇa paṭhawī dhātuwe kuṇapa koṭṭhāsayan da dwādasayak pamaṇa āpo dhātuwe kuṇapa koṭṭhāsayan da me dwattiṃ-sākāra kuṇapa śarīraya maranin wisirena bawa da asāra astira<sup>1</sup> pilikul bawa salakā bhāwanā kaḷa kalhi yaṭa kiyana lada uggaha paṭibhāga nimit dwaya pahala we. Uggaha nimit palāgana nikmunak hu men e uggaha nimittata waḍa siyak dahasak guṇayen pirisuduwa bhawāngaya sindagana mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanā parikamma upacāra manā koṭa hradaye tabā nēwata nābhiye tabanu.

Meyin matuyehi pūrwwa kr. n. w. w. p. dhamma saññā balā anuloma paṭiloma [Gho] kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi; kī tēnaṭa,

Okāsa (*ter*). Ahaṃ paṭhamajjhānaṃ samādayitvā antogabbha paṭhavī-kasiṇaṃ anuloma . . pe (7) . . dhamma-saññā pātura hotu.

Nisīdati . . pe (5) . . parikammaṃ paṭhavī-kasiṇaṃ paṭhavī-kasiṇaṃ.

Mese bhāwanā koṭa dhamma saññā balā manā koṭa paṭhawī dhātuwe a. p. u. bala balā nāsikāgrayen ganimin angalakin matthehi appanā parikarma upacāra anulomayen tabanu.

Okāsa . . . paṭhavī-kasiṇaṃ paṭiloma . . . . .

Mehi ema a. p. u. m. k. anulomeṭa tēbū tēnhi paṭiloma koṭa tabanu.

Okāsa. Ahaṃ dutiyajjhānaṃ samādayitvā antogabbha paṭhavī-kasiṇaṃ anuloma . . . . .

Mese ārādhanaṃ kalhi tejo dhātuwa upadawā paṭhamajjhānayaṭa angalakin matthehi anuloma koṭa tabanu.

Okāsa . . . paṭhavī-kasiṇaṃ paṭiloma . . .

[Gho] Mehi ema tejo dhātuwa anulomayaṭa bēlu tēnhi paṭiloma koṭa tabanu.

Okāsa . . . tatiyajjhānaṃ samādayitvā antogabbha paṭhavī-kasiṇaṃ anuloma . . . pe . . . pātura hotu.

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<sup>1</sup> So MS.

Mese ārāḍhanā koṭa bhāwanā kaḷa kalhi āpo dhātuwa balā manā koṭa dutiyajjhānayaṭa angalakin matthehi anuloma koṭa tabanu.

Okāsa . . pe . . paṭiloma . . pe . .

Mehi ema āpo dhātuwa anulomayaṭa<sup>1</sup> baelu tæni paṭiloma koṭa tabanu.

Okāsa. Ahaṃ catutthajjhānaṃ samādayitvā antogabbha paṭhavi-kasiṇaṃ anuloma . . . pe . . .

Mese ārāḍhanā kalhi wāyo dhātuwa m. k. balā tatiyajjhānayaṭa angalakin matte anuloma koṭa tabanu.

Okāsa . . . paṭhavi-kasiṇaṃ paṭiloma . . .

Mehi ema wāyo dhātuwa manā koṭa anulomayaṭa baelu . . pe . . tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ . . . paṭhavi-kasiṇaṃ . . .

Mese ārāḍhanā kara ākāsa [Ghan] dhātuwe a. p. m. k. b. catutthajjhānayaṭa da hradayaṭa atare angala pramāṇe anuloma koṭa tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ samādayitvā antogabbha paṭhavi-kasiṇaṃ paṭiloma . . .

Mehi ema ākāsa dhātuwa manā k. b. anulomayaṭa baelu tæni . . . . . tabanu.

Meyin matthehi ārāḍhanā karaṇa widhi kriyā balā tabana lada sthānawala anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ paṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.

. . . paṭhawī dhātuwa<sup>2</sup> . . . . .

Okāsa. Ahaṃ dutiyajjhānaṃ anuloma . . .

. . . tejo dhātuwa . . . . .

Okāsa. Ahaṃ tatiyajjhānaṃ anuloma . . .

. . . āpo dhātuwa . . . . .

Okāsa. Ahaṃ catutthajjhānaṃ anuloma . . .

. . . wāyo dhātuwa . . . . .

Okāsa. Ahaṃ pañcamajjhānaṃ anuloma . . .

. . . ākāsa dhātuwa . . . . .

Okāsa. Ahaṃ pañcamajjhānaṃ . . . paṭiloma . . .

<sup>1</sup> *MS.* anukoṭa corrected to anuloma koṭa.

<sup>2</sup> *So MS.* No doubt we have to supply as on pp. 46, 47.

. . . ākāsa dhātuwa . . . . .

[and so on in reverse order down to . . .

. . . paṭhawī dhātuwa].

Me paṭhamajjhānaya ādi koṭa dhyāna paha nābhiya matte ho nohot waṭa ho me de ākārayen bhāwanāwē yedena yogāwacarahuge kāmāti lesakaṭa tabā paṭhawī kasi-  
naya catu wāre anuloma paṭiloma widhi kiyana ladāyi data yutu.

### Paṭhawī kasiṇaṃ.

Paṭhawī kasiṇeṭa anaturu koṭa pūrwwa k. n. w. w. p. āpo kasiṇeṭa ārāḍhanā kaṭa yutu.

Okāsa . . . pe (46) . . . [ghām] antogabbha āpo-kasiṇaṃ . . parikammaṃ āpo-kasiṇaṃ (*bis*).

Mese bhāwanā kaḷa kalhi yaṭa kiyana lada u. p. n. dwaya upadi uggaha nimit . . . pe (46) . . . uggaha paṭibhaga nimittata waḍa kisunu dos nētiwa siyak . . . koṭa āpo dhātuwa pahala we. Ehi a. p. u. m. koṭa bala balā nāsikā-  
grayen ganimin hrdaye tabā nēwata nābhiye tabanu.

Īṭa ikbitiwa paṭhawī kasiṇeṭa kiyana lada widhiyen anuloma paṭiloma karanu.

### Āpo-kasiṇaṃ.

Āpo kasiṇayaṭa anaturu koṭa pūrwwa k. n. w. w. p. tejo kasiṇayaṭa ārāḍhanā karanu.

Okāsa . . . . . tejo-kasiṇaṃ . . .

Mese bhāwanā . . . . . lada kramayen uggaha paṭibhaga . . . tejo dhātuwa pahala we. Ehi . . . tabanu.

Īṭa ikbitiwa . . . lada kramayen anuloma paṭiloma koṭa nimawā: —

### Tejo-kasiṇaṃ.

Tejo . . . . . wāyo kasinayata . . .

Okāsa . . . . . wāyo-kasiṇaṃ [*as for the last*] [ghaḥ].

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Wāyo-kasiṇaṃ.

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Pūrwwa k. n. w. w. p. catur widha bhūta kasinawalaṭa ekawaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi; kī tænaṭa; —

Okāsa [*ter*]. Ahaṃ pathamajjhānaṃ dutiyajjhānaṃ tatiyajjhānaṃ catutthajjhānaṃ pañcamajjhānaṃ samādayitvā antogabbha paṭhavi-kasiṇaṃ āpo-kasiṇaṃ tejo-kasiṇaṃ vāyo-kasiṇaṃ anuloma . . . . . patura hotu.

Nisīdati . . . pe . . . paṭhavi-kasiṇaṃ [*bis*].

Mese bhāwanā koṭa catubbidha bhūta kasinawala sæma a. p. u. wiṣeṣayen pahala kara bala balā nāsikāgrayen ganimin nābhiya mæda anuloma koṭa tabā næwata pañcamajjhānaye app: p. u. m. k. b. b. anuloma paṭilomayaṭa kiyaṇa lada tæñhi anuloma koṭa tæbiya yutu.

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Bhūta-kasiṇaṃ niṭṭhitam.

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Caturwwidha bhūta kasinawalaṭa anaturu koṭa chabbidha wū waṇṇa kasiṇa aturen pūrwwa kr. n. w. w. p. nīla kasinayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . pe . . antogabbha dasa kasiṇakamaṭa-hanesu<sup>1</sup> nīlā-kasiṇaṃ.

Nava lokuttara dhamma . . pe . . paccayo hotu.

Nisīdati . . pe . . nīlā-kasiṇaṃ [*bis*].

Mese bhāwanā kaḷa kalhi uggaha paṭibhāga nimitta dvaya peneyi. E uggaha nimit palāgeṇa nikmuṇak hu seyin siyak dahasak guṇayen pirisuduwa bhawāngaya sindagena mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa upadī; ehi a. p. u. m. k. b. b. hrdaye tabā næwata nā-

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<sup>1</sup> *This Sinhalese form is used so regularly in the Ms. that it has not been corrected into the Pali form.*



bhiye tabanu. Īta ikbitiwa<sup>1</sup> yaṭa kiyana lada paṭhawī kasine widhi kriyāyen anuloma paṭiloma koṭa nimawā: —

### Nīla kasinaṃ.

Nīla kasinayaṭa anaturu kota p. k. n. w. w. p. pīta kasinayaṭa ār. karanu.

Okāsa . . . . . °kanesu pīta-kasinam. Nava . . . pe . . . Nisīdati . . . pe . . . . . pīta-kasinam [*bis*].

Mese . . . dwayaṭa waḍā bhawāṅgaya . . . [Nga] āpo dhātuwa pahala we. E. a. p. . . . pe . . . tabanu. Īta . . . nimawā: —

### Pīta kasinaṃ.

Pīta kasinayaṭa . . . lohita kasinayaṭa. Okāsa . . . lohita-kasinaṃ. Nava . . . pe . . . . . lohita-kasinaṃ [*bis*].

Mese . . . dwaya upadī, e uggaha nimittāṭa waḍā siyak guṇa dahasak guṇayen pirisuduwa . . . . . koṭa tejo dhātuwa pahala we. Ehi . . . tabanu. Īta . . . paṭhawī kasinehi kiyana lada kramayen anuloma paṭiloma karanu.

### Lohita-kasinaṃ.

Lohita kasinayaṭa . . . . .

. . . °hanesu odāta-kasinaṃ . . . . . &c . .

Mese manas kāraya pawatwā bālu kalhi yaṭa kiyana lada kramayen uggaha paṭibhāga nimit dwaya penī ākāsa dhātuwa pahala we. Ehi . . . pe . . . tabanu. Īta . . . paṭhawī kasine kramayen odāta kasinaya anuloma paṭiloma kota nimawa: —

### Odāta-kasinaṃ.

Odāta kasinayaṭa . . . pe . . . ākāsa kasinam [*bis*].

Mese mehi kara bālu kalhi yaṭa kiyana lada kramayen uggaha paṭibhaga nimit [Ngā] dwaya ipada mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi . . . . . tabanu. Īta ikbitiwa yaṭa kiyana lada paṭhawī kasi-

<sup>1</sup> MS. ikbiti koṭa.

nehi kiyana lada kramayen ākāsa kasinayaṭa anuloma paṭiloma koṭa nimawā: —

### Ākāsa kasinaṃ.

Ākāsa kasinayaṭa . . . . . āloka-kasinaṃ [*bis*].

Mese bhāwanā kaḷa kalhi palamu kiyana lada kramayen uggaha patibhāga nimit dwaya hā samaga mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi . . . tabanu. Īṭa ikbitiwa paṭhawī kasinehi kiyana lada kramayen me āloka kasinaya anuloma paṭiloma koṭa nimawā: —

### Āloka-kasinaṃ.

Mehi dakwana lada dasa kasinaya keren paṭhawī kasina ādi koṭa catur widha bhūta kasinawala widhi kriyā nimi heyin chabbidha<sup>1</sup> wū waṇṇa kasinawalāṭa p. kr. n. w. w. p. ekawaṭa ārādhanaṃ karanu.

Okāsa . . . . . patikaromi;

kī tænaṭa,

Okāsa [*ter*]. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha dasa-kasina-kamaṭahanesu nīla-kasinaṃ pīta-kasinaṃ lohita-kasinaṃ odāta-kasinaṃ ākāsa-kasinaṃ āloka-kasinaṃ anuloma vasena rakkhissāmi. Aciren' eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā utṭhitassa me dhammasaññā pātura hotu. Nisīdaṭi . . . . . nīla-kasinaṃ [*bis*].

Mese bhāwanā koṭa chabbidha<sup>1</sup> wū waṇṇa kasinawala śama a. p. u. m. k. b. b. nābhiye mæda anuloma koṭa tabā næwata pañca dhyānawala dhātu anuloma paṭilomayaṭa kiyana lada tæni manākoṭa balā tabanu. Dipukārawū<sup>2</sup> dasa kasine widhi kriyā lesa mātrayak kiyā nimawana ladæyi data yutu.

### Kasina-kammaṭṭhānaṃ.

<sup>1</sup> MS. chabbhidha.

<sup>2</sup> So MS. (read wiprakārawu).

Dasa kasinayaṭa anaturu koṭa dasa widha wū awiññā-  
ṇaka asubhayan kerehi wāṭayen piruṇu kamburu samak  
men maraṇin matuyehi [Ngi] kramak kramayen nāngi  
nāngī indamunu bāwin uddhumātaka nam me asubhaya  
bhāwanāwe yedena wun wisin tamange ho anunge ho  
pañca skandha dharmayaṭa me bandu ādinava anarttha  
wanneyayi sitā pūrwwa kr. n. w. w. p. e uddhumātaka  
asubhayāṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . antogabbha dasa-asubha-kamaṭaha-  
nesu<sup>1</sup> uddhumātakaṃ.

Nava lokuttara-dhammaṃ . . . pe . . . nibbāna paccayo  
hotu.

Nisīdati . . . pe . . . uddhumātakaṃ [*bis*].

Mese tikṣana prajñāwen yedi bhāwanā kaḷa kalhi yaṭa  
kiyana lada kramayen uggaha paṭibhāga nimit dwaya  
peneyi. E uggaha nimit palāgana nikmunak hu men mano  
dwāraya āwarjjanā koṭa tejo dhātuwa pahala we. Ehi a.  
p. u. mk. b. b. hrdaye tabā nāwata nābhiye tabanu. Īṭa  
ikbitiwa paṭhawī kasine kiyana lada kramayen me uddhu-  
mātaka asubhaya anuloma paṭiloma koṭa nimawā: —

### Uddhumātakaṃ.

Uddhumātaka asubhayāṭa anaturu koṭa wiṇilaṃ wiṇila-  
yayi sudu ran ādi wisin misra warṇṇa ætte kiyanu læbe  
nohot pūrwwa warṇṇayen perali warṇṇa ætte kiyanu læbe.  
Māmsaya us tænhī ratta warṇṇa æti pūyā ræswa siṭi  
tænhī sweta warṇṇa æti we boho sema nīla warṇṇa æti  
nīla ṭhāne nil tænhī nil paṭak perawiyā wæni wū mala  
siru raṭa namekī. Atīta anāgata warttamāna kāla trayehi  
haṭa gannā pañca skandhaya me bandu vikārayaṭa pæ-  
mina næsenneyayi salakā kaḷa kirī eyin midena pinisa  
pūrwwa kr. n. w. w. p. wiṇilaka asubhayata ārāḍhanā  
karanu.

<sup>1</sup> So MS.

Okāsa. Ahaṃ patikaromi . . . . .

Ahaṃ yācāmi . . . antogabbha dasa asubha-kamaṭahanesu viṇīlakam.

Nava lokuttara-dhamma . . . pe . . . paccayo hotu.

Nisīdati . . . . . [Ngī] viṇīlakam [bis].

Mese tikṣana nāṇayen niwan aramuṇu koṭa bhāwanā kaḷa kalhi uggaha praṭibhāga nimit dwaya ipada mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahalawe. Ehi a. p. u. mk. b. b. . . . tabanu. Īṭa . . . . me viṇīlaka . . . nimawā: —

### Viṇīlakam.

Viṇīlaka asubhayāṭa anaturu koṭa śarīraya bun tæنها wæhennāwū pīyā atte wipubbakam wipubbakam nam we. P. kr. n. w. w. p. wipubbaka asubhayāṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . kamaṭahanesu vipubbakam. Nava . . . . . paccayo hotu. Nisīdati . . pe . . vipubbakam [bis].

Mese tikṣana nāṇayen bhāwanā karannāhaṭa uggaha p. n. d. ipada āpo dhātuwa pahala we. Ehi a. p. u. mk. b. b. . . . tabanu. Īṭa ikbitiwa yaṭa kiyana lada paṭhawī kasine pæwati widhi kriyāyen me wipubbaka asubhaya anuloma paṭiloma koṭa nimawā: —

### Vipubbakam.

Śarīraya dekaḷ koṭa kapīmen wiçchiddayayi kiyanu læbe. P. k. n. w. w. p. me wiçchidda asubhayāṭa ārāḍhanā kaṭa yutu.

Okāsa. Ahaṃ . . . patikaromi . . .

Ahaṃ yācāmi . . . pe . . . kamaṭahanesu wiçchiddakam.

Nava . . . . . paccayo hotu.

Nisīdati . . . wiçchiddakam [bis].

Mese tikṣana prajñāwen wisesādhigama pinisa bhāwanā kaḷa kalhi yaṭa kiyana lada kramayen uggaha p. n. d. i. m. d. ā. k. wāyo dhātuwa pahala we. Ehi . . . tabanu.

Īṭa ikbitiwa yaṭa kiyana lada paṭhawī kasine widhi kriyāyen  
wicchiddaka asubhaya anuloma paṭiloma koṭa nimawā: —

[Ngu] Vicchiddakam.

Wicchiddaka asubhayaṭa anaturu koṭa mædin dekak  
koṭa kæpu śarīraya soṇa sigālādihi balu kænahil ādin  
wisin e tæna boho koṭa kana ladde wikkhāyikam wikkhā-  
yika nam we. Pañca skhandha dharmmayanta me bandu  
wināsa wanneyayi sitā kalakirī iskhanda dharmmayāṅgen  
midena pinisa p. kr. n. w. w. p. e wikkhāyika asubhayaṭa  
ārādhana kara bhāwanā kaṭa yutu.

Okāsa. Aham . . . palikaromi . . .

Aham yācāmi . . . kamaṭahanesu vikkhāyikam.

Nava . . . hotu.

Nisīdati . . . pe . . . vikkhāyikam [bis].

Mese tikṣana prajñāwen nirwāṇābhimukhawa ese bhā-  
wanā karannāhaṭa yaṭa kiyana lada kramayen uggaha  
paṭibhāga nimit dwaya upadi. E uggaha nimit palāgana  
nikmunak hu men mano dwārāya āwarjjanā koṭa ākāsa  
dhātuwa pahala we. Ehi . . . . . tabanu. Īṭa . . .  
pe (55) . . . me wikkhāyika asubhaya . . . . . ni-  
mawā: —

Vikkhāyikam.

Wikkhāyika asubhayaṭa anaturu koṭa aneka prakārayen  
balu kænahil ādin wisin kæya siru ruwen wen wa e e  
tænha wisirena ladde wikkhittakam wikkhittaka nam we.  
Pūrwā kr. n. w. w. p. wikkhittaka asubhayaṭa ārādhana  
karanu.

Okāso. Aham . . . patikaromi.

Aham yācāmi . . . kamaṭahanesu vikkhittakam.

Nava . . . . . vikkhittakam [bis].

Mese tikṣana prajñāwen nirwāna rasayehi sita elaba<sup>1</sup>  
siṭuwā bhāwanā kaḷa kalhi mano dwārāya āwarjjanā koṭa

<sup>1</sup> So MS.



pathawī dhātuwa pahala we. Ehi a. . . . . tabanu.  
 Īṭa ikbitiwa paṭhawī kasinehi kiyana lada kramayen wikkhittaka asubhaya anuloma paṭiloma koṭa nimawā.

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### Vikkhittakam.

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Wikkhittaka asubhayaṭa anaturu koṭa anga pungayam kapā wen karaṇa lada sirura hata wikkhittakam hata wikkhittaka namāyi data yutu. Pūrwwa kr. n. w. w. p. e hata wikkhittaka asubhayaṭa ārādhanā kaṭa yutu.

Okāsa. Aham [Ngū] . . . . . kamaṭahanesu hata-vikkhittakam. Nava . . . . . hata-vikkhittakam [bis].

Mese tiṭṭhana prajñāwen niwan aramuṇu koṭa bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya hā bhawāngaya sindagana mano dwāraya āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi a. p. u. mk. b. b. . . tabanu. Īṭa ikbihi-va y. k. l. p. kasinehi k. l. kramayen anuloma p. k. nimawā.

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### Kata-vikkhittakam.

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Lohitam e tāna kæpu siruren wægirenāwu le lohitam lohitaka asubhayayi data yutu.

Pūrwwa kr. n. w. w. p. me lohitaka asubhayaṭa ārādhanā kaṭa yutu.

Okāsa. Aham . . . paṭikaromi. Aham . . . . . kamaṭahanesu lohitam. Nava . . . . . lohitam [bis].

Mese menehi kara bælu kalhi uggaha p. n. dw. peneyi. E uggaha minittata waḍa mano dwāraya ā. k. tejo dhātuwa p. w. Ehi a. p. u. mk. b. b. nāsikāgrayen ganimin hr. t. næ. nābhiye tabanu. Īṭa ikbitiwa p. k. k. l. kr. lohitaka asubhaya a. p. k. nimawā

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### Lohitakam.

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Puḷawe panuwan nava dwārayen kā wægireṇa ladde pulawaka asubhayayi data yutu. Iskhandha dharmmayo me bandu ādinawayata pæmina wināsa wanneyayi kalakiri

eyin midena piṇisa p. kr. n. w. w. p. puḷawaka asubhayāṭa ārāḍhanā kaṭa yutu.

Okāsa . . . . . patikaromi. Ahaṃ . . . . . kamaṭa-  
hanesu puḷavakam<sup>1</sup>. Nava . . . . . puḷavakam [*bis*].

Mese bhāwanā kaḷa kalhi uggaha pratibhāga n. dw.  
upadi uggaha nimit palāgana nikmunak men eyāṭa [Ngr.]  
waḍā mano dwāraya ā. k. āpo dhātuwa p. w. Ehi a. p.  
. . . . . tabanu. Īṭa ikbitiwa yaṭa kiyana lada p. kasi-  
nehi k. l. da kramayen puḷawaka asubhaya a. p. k. ni-  
mawā

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### Puḷavakam.

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Puḷawaka asubhayāṭa anaturu koṭa aṭṭhikam æṭa pilikul  
karaṇa heyin aṭṭhika asubhayayi data yutu.

P. kr. n. w. w. p. me aṭṭhika asubhayāṭa ārāḍhanā  
karaṇu.

Okāsa. Ahaṃ . . . . . kamaṭahanesu aṭṭhikam.  
Nava . . . . . aṭṭhikam [*bis*].

Mese pilikul wasayen bhāwanā kaḷa kalhi u. p. n. dw.  
upadī, e u. n. p. n. hu seyin uggaha nimittāṭa waḍāsiyak  
dahasak guṇayen pirisuduwa bhawāṅgaya sindagana m.  
dw. ā. k. ākāsa dhātuwa p. w. Ehi ap. . . . . tabanu. Īṭa  
ik. y. k. l. p. k. k. l. kramayen me aṭṭhika asubhaya a. p.  
koṭa nimawā

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### Aṭṭhikam.

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Aṭṭhika asubhayāṭa anaturu koṭa p. kr. n. w. w. p. me  
dasa asubhayāṭa ekawāṭa ārāḍhanā karaṇu.

Okāsa. Ahaṃ . . . . . patikaromi,  
kī tænata,

Okāsa. Ahaṃ pathamajjhānam samāpajjitvā antogabbha  
kamaṭahanesu uddhumātakam viṇīlakam vipubbakam vic-  
chiddakam vikhāyikam<sup>2</sup> vikkhittakam hata-vikkhittakam  
lohitakam puḷavakam aṭṭhikam anuloma vasena rakkhissāmi.

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<sup>1</sup> MS. pulakam.      <sup>2</sup> So MS.

Aciren' eva kālena bhesajjam bhuñjitvā niṭṭhite tasmā utṭhitassa me dhammasaññā pātura hotu. Nisīdati . . . pe . . . uddhumātakam uddhumātakam.

Mese tikṣana prajñāwen nirwāṇābhimukha wa bhāwanā kaḷa kalhi uggaha paṭibhāga n. dw. upadī, uggaha nimittaya udun bahā tubu mātra kiri bata huṇu sum wæṭiyak bandu wa calawa wæṭahe, pratibhāga nimittaya e ākārayen sanhun we niscala we, yana meyin uggaha nimit paṭibhāga nimit-huge wenas nam niscala bawa hā prati-bhāga nimit-hu dum wæṭi wana bawayayi kiyati. E uggaha nimit palāgana [Ngī] nikmunā men uggaha nimittata waḍa siyak dahasak guṇayen pirisuduwa bhawāngaya sindagena m. dw. ā. k. dasa asubha kamma sthānawala dhātu pahala we. Ehi a. p. u. m. k. piliwelīn b. b. nāsikagrayen ganimin nābhiya mæda anuloma koṭa tabanu. Pañca dhyānaye dhātu bala balā anuloma paṭiloma yaṭa kiyana lada tæñhi manā koṭa tæbiya yutu. Dasa asubhayehi widhi kriyā saṃkṣepayakin kiyana ladæyi data yutu.

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### Asubha-kammaṭṭhānam.

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Dasa asubhayata anaturu koṭa daham dahnā Budu rajahu wisin kāya gatā satiyehi aneka nayin tri lakṣaṇaya prakāsa koṭa desana lada dwattimsākāra karmmasthāna keren pūrwwa kr. n. w. tri widha ratnaya wænda pudā kesā yana kamaṭahanata ārādhana karanu.

Okāsa. Ahaṃ . . . paṭikaromi. Ahaṃ yacāmi . . . (4) . . . antogabbha kāya gatānussati kesā.

Nava-lokuttara-dhamma . . . pe . . . nibbāna paccayo hotu.

Nisīdati . . . pe . . . parikammaṃ kesā kesā.

Mese tikṣana prajñāwen nirwāṇa rasayehi sita elba pihituwā ema niwan ma aramuṇu koṭa bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya upadī e uggaha nimit palāgana nikmunak hu men eyata waḍa siyak dahasak guṇayen pirisuduwa bhawāngaya sindagana mano dwārāya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u.

mk. h. b. . . . tabanu. Īṭa . . . . . kramayen kesā yana  
kamaṭahana anuloma paṭiloma koṭa nimawā: —

---

Kesā.

---

Kesā yana kuṇapayaṭa anaturu koṭa p. kr. n. w. w. p.  
lomā yana kamaṭahanāṭa ārāḍhanā karanu.

Okāsa . . . : patikaromi. Ahaṃ yācāmi . . . pe (4) . . .  
antogabbha kāyagatānussati lomā. Nava . . pe . . . hotu.  
Nisīdati . . . pe (5) . . . parikammaṃ lomā lomā.

Mese nirwāṇābhimukhawa bhāwanā kaḷa kalhi uggaha  
patibhāga nimit dwaya ipada tejo dhātuwa pahala we.  
Ehi appanā parikarma upacāra manā koṭa bala balā nā-  
sikāgrayen ganimin hradaye tabā nāwata nābhiye tabanu.  
Īṭa ikbitiwa yaṭa prakāsa wū paṭhawī kasine widhi kri-  
yāyen lomā yana kamaṭahana anuloma paṭiloma koṭa ni-  
mawā: —

---

Lomā.

---

*Same (with āpo dhātuwa) for section on*

---

Nakhā.

---

*Same (with wāyo dhātuwa) for section on*

---

Dantā.

---

*Same (with ākāsa dhātuwa) for section on*

---

Taco.

---

*Same (with paṭhawī dhātuwa) for section on*

---

M a m s a ṃ.

---

*Same (with tejo dhātuwa) for section on*

---

Nahāru.

---

*Same (with āpo dhātuwa) for section on*

---

Aṭṭhi.

---

*Same (with wāyo dhātuwa) [Nge] for section on*

---

Aṭṭhimiñjā.

---

*Same (with āpo dhātuwa) for section on*

---

Vakkam.

---

*Same (with paṭhawī dhātuwa) for section on*

---

Ha day a m.

---

*Same (with tejo dhātuwa [Ngai] for section on*

---

Ya ka na m.

---

*Same (with āpo dhātuwa) for section on*

---

Kiloma ka m.

---

*Same (with wāyo dhātuwa) for section on*

---

Pi ha ka m.

---

*Same (with ākāsa dhātuwa) [Ngo] for section on*

---

Pa pphā sa m.

---

*Same (with paṭhawī dhātuwa) for section on*

---

Anta m.

---

*Same (with tejo dhātuwa) for section on*

---



Antaguṇaṃ.

*Same (with āpo dhātuwa) for section on*

Udariyaṃ.

*Same (with wāyo dhātuwa) for section on*

Karisaṃ.

*Same (with ākāsa dhātuwa) for section on*

Matthake<sup>1</sup>.

*Same (with ākāsa dhātuwa) [Ngām] for section on*

Matthalungaṃ.

Kāya gatā satiyehi de wadārun wū dhātu dwayen prakāsawū wissak pamaṇa paṭhawī dhātuwe kuṇapa koṭṭhāsa-yaṇṭa anaturu koṭa mattehi āpo dhātuwe dwādasayak pamaṇa prakāsa wannāwū kuṇapa koṭṭhāsayan kerehi pūrwwa kratyaya n. w. w. p. pittaṃ yana kamaṭāhanaṭa ārādhanaṇa karana.

Okāsa. Ahaṃ paṭipatti pūjāya ovādaṃ sabbaññu Gota-massa paṭikaromi. Ahaṃ yācāmi . . . antogabbha kāya-gatānussati pittaṃ. Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . pe . . parikammaṃ pittaṃ pittaṃ.

Mese tiṅsana prajñāwen bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya hā bhawāngaya sindagana mano dvāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi . . pe (49) . . . b. nāsikāgrayen ganimin . . . tabanu. Īṭa ikbitiwa paṭhawī kasinayehi kiyana lada prakārayen pittaṃ yana kamaṭāhana anuloma paṭiloma koṭa nimawā

Pittaṃ.

<sup>1</sup> So MS.

Pittam yana kuṇapayaṭa anaturu koṭa p. kr. n. w. w. p.  
semham yana kuṇapayaṭa ārādhanaṁ karanu.

Okāsa. Aham . . pe . . patikaromi. Aham yācāmi . .  
pe . . parikammaṁ semham semham.

Mese tikṣana prajñāwen menehi koṭa bhāwanā kaḷa  
kalhi . . . pe (6I) . . . wāyo dhātuwa pahala we. Ehi . . .  
tabanu. Īṭa . . pe . . nimawā

---

S e m h a ṁ.

---

Semham yana . . . pe . . . pubbo yana . . . karanu.

Okāsa . . . pe . . . parikammaṁ pubbo pubbo.

Mese bhāwanā kaḷa kalhi . . . pe . . . koṭa āpo dhātu-  
wa pahala we. Ehi . . . pe . . . tabanu. Īṭa . . . pe . . .  
nimawā

---

P u b b o.

---

*Same (with tejo dhātuwa) for section on*  
Lohita.

*Same (with wāyo dhātuwa) for section on*

---

S e d o.

---

*Same (with ākāsa dhātuwa) [ca] for section on*

---

M e d o.

---

*Same (with paṭhawī dhātuwa) for section on*

---

A s s u.

---

*Same (with wāyo dhātuwa) for section on*

---

V a s ā.

---

*Same (with tejo dhātuwa) [cā] for section on*

Khelo.

*Same (with tejo dhātuwa) for section on*

Singātikā.

*Similar (with wāyo dhātuwa) section for*

Lasikā.

*Similar (with ākāsa dhātuwa) [Ci] section for*

Muttam.

Kāya gatā satiyehi dakwana lada<sup>1</sup> dwattiṇṣākāra karmma  
sthānāvanta p. k. n. w. w. p. ekawaṭa ārāḍhanā karanu.

Okāsa . . . pe . . . patikaromi; kī tænata: —

Okāsa. Ahaṃ pathamajjhānaṃ samāpajjitvā antogabbha  
kāyagatānussati kesā lomā nakhā dantā taco mamsaṃ  
nahāru aṭṭhi aṭṭhimiñjā vakkhaṃ haḍayaṃ yakanāṃ kilo-  
makāṃ pihakāṃ papphāsaṃ antaṃ antaṇaṃ udariyaṃ  
karisaṃ mattake mattalungaṃ pittaṃ semhaṃ pubbo lohitaṃ  
sedo medo assu vasā khelo singātikā lasikā muttaṃ anuloma-  
vasena rakkhissāmi. Acireṇ' eva kālena bhesajjaṃ bhun-  
jitvā niṭṭhite tasmā utṭhitassa me dhammasaṇṇā pātura  
hotu. Nisīdati'. . pe (7) . . parikkammaṃ kesā kesā.

Mese tikṣana nānāyen parikṣā kara bhāwanā koṭa dwattimsākāra karmma sthānawala piliwelīn śama appanā parikarmma upacāra manā koṭa pahala kara bala balā nāsikāgrayen ganimin nābhiye anuloma koṭa tabā nēwata dhyānawala dhātu manā koṭa bala balā tabanu. Me kāya gatā satiyehi dwattimsākāra karmma sthānayan no pamāwa nuwanāttan wisin [cī] bhāwanā koṭa wisēsādhigamaya pinisa hāma welehi ma aēlī wāsaya karanneyi.

Kāya-gatā-sati.

Kāya-gatā-satīyaṭa anaturu koṭa dasa wædærum wū  
anussati kamaṭahanun kerehi Buddhānussati Budun ara-  
munu koṭa upan anussati tomo Buddhānussati nam we.

<sup>1</sup> The scribe has apparently corrected this into satiye dakna da.

P. k. n. w. w. p. Buddhānussati kamaṭaḥanaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . pe (4) . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha Buddhānussatiṃ.

Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . . pe (5) . . . Parikammaṃ ‘Buddhānussati’ [bis].

Mese nawa arahad Budu guṇa aramuṇu koṭa bhāwanā kaḷa kalhi bhawāṅgaya sindagana mano dwāraya āwarjjanā kara paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. b. b. nāsikāgrayen ganimin hradaye tabā nāwata nābhiye tabanu. Īṭa ikbitiwa paṭhawī kasinayehi kiyana lada prakārayen Buddhānussati kamaṭaḥana anuloma paṭiloma koṭa nimawā: —

Buddhānusmṛtiyehi yedī wasana ācāra kula putrayaḥaṭa hæma welehi ma Budu guṇayam sit-hi wæṭena bæwin abhimukhayehi Budhum daknak-ḥaṭa men hiri otap deka elamba siṭiyi. Eheyin me bhāwanāwen matuyehi pihīṭa koṭa satvayan pratiwedha no karanuye sugatiya ma samparāyana koṭa ætte we<sup>1</sup> sugati gāma we. Ese heyin nuwanættan wisin me Buddhānusmṛti bhāwanāwa waḍā no pamāwa wisesādhigamayāṭa utsāha karanneyi.

---

### Buddhānussati.

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Buddhānusmṛti kamaṭaḥanaṭa anaturu koṭa p. kr. n. w. w. p. Dhammānussati kamaṭaḥanaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . . . antogabbha Dhammānussati . . . . . parikammaṃ Dhammānussati [bis].

Mese tikṣana nānayen dharmānusmṛta bhāwanā kala . . . pe (64) . . . tejo dhātuwa pahala we. Ehi . . . pe (62) . . . nimawā: —

---

### Dhammānussati.

---



---

<sup>1</sup> So MS.

*Same (with āpo dhātuwa) . [cu] for section on*

---

Sanghānussati.

---

*Same (with wāyo dhātuwa) for section on*

---

Silānussati.

---

*Same (with ākāsa dhātuwa) for section on*

---

Cāgānussati.

---

*Same for section on*

---

Upasamānussati.

---

[*Here read . . .*] ‘parikammaṃ nirodho nirodho.

Mese tikṣana prajñāwen nirwāṇa rasaya [Cū] aramuṇu koṭa . . &c . . ; *also* . . ‘paṭhawī dhātuwa’.

---

*Same for section on*

---

Devatānussati.

---

*With . . .* ‘parikammaṃ saddā saddā’.

‘Mese tikṣana nuwanin salakā bhāwanā kaḷa kalhi’ . . . ;  
*also* . . ‘tejo dhātuwa’.

---

*Same for section on*

---

Maraṇānussati.

---

*With . . .* ‘parikammaṃ maram maram’ (*sic*).

Mese tikṣana nuwanin maraṇānususumṛti bhāwanā’ &c . . ;  
*also* ‘āpo dhātuwa’.

---



*Same for section on*

*Ekasaññānussati. [c]*

*Reading . .* ‘parikammaṃ paṭikūlaṃ paṭikūlaṃ. Mese tiṅsana nuwanin āhāraya pilikulāyi salakā bhāwanā &c’ . . ;  
*also* ‘wāyodhātuwa’.

*Same for section on*

*Ekadhātuvaṭānussati<sup>1</sup>.*

*Reading . . .* ‘parikammaṃ ekadhātu’ . Mese bhāwanā  
kala kalhi . . . . ākāsa dhātuwa’ . . .

Mehi kiyana lada dasānussatiyaṭa p. kr. n. w. w. p. eka-  
waṭa ārādhana.

Okāsa . . . . . patikaromi,

kī tēnaṭa: —

Okāsa, okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā  
anṭogabbha

Buddhānussati

Upasamānussati

Dhammanussati

Devatānussati

Saṅghānussati

Maraṇānussati

Silanussati

Ekasaññānussati<sup>1</sup>

Cāgānussati

Ekadhātuvaṭānussati

anuloma vaṣena rakkhissāmi. Aciren’ eva kālena bhesaj-  
jaṃ bhuñjitvā niṭṭhite tasmā utṭhitassa me dhammasaññā  
pātura hotu. Nisīdati . . pe (7) . . parikammaṃ Buddhānus-  
sati [*bis*].

Mese tiṅsana nuwanin bhāwanā kara dasānussatiyehi  
śama appanā p. u. mk. piliwelīn b. b. nāsikāgrayen gani-  
min nābhiye anuloma koṭa tabanu, nāwata dhyānawala  
dhātu balā ehi ma tēbiya yutu [C].

*Dasānussati-kammaṭṭhānaṃ.*

<sup>1</sup> *MS. has once ekadhātuwawaṭānussati.*

Dasānussatiyaṭa anaturu koṭa catur widha arūpāvacara keren p. kr. n. w. w. p. ākāsānañcāyatanayaṭa ārādhanaṭa karanu.

Okāsa. Ahaṃ patipatti-pūjāya ovadaṃ sabaññu-Gota-massa patikaromi.

Ahaṃ yācāmi uggaha-nimittaṃ ca paṭibhāga-nimittam upacāra-widhin appanā-samādhi-widhin antogabbha arūpāvacaresu ākāsāyañcāyatanam.

Nava lokuttara dhammā . . . pe (4, 5) . . . nibbāna paccayo hotu.

Nisīdati . . pe . . parikammaṃ ākāso anto ākāsaṃ anto.

Mese tikṣana ñāyāyā bhāwanā kaḷa kalhi bhawāngaya sindagana mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanā parikamma upacāra manā koṭa bala balā nāsikāgrayen ganimin hradaḷe tabā nāwata nābhiḷe tabanu. Itā ikbitiwa paṭhawī kasinayehi kiyaṇa laḷa prakārayen ākāsānañcāyatanaya anuloma paṭiloma koṭa nimawā: —

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Ākāsānañcāyatanam.

---

*Same for section on*

---

Viññāṇañcāyatanam. .

---

*Reading* . . . ‘parikammaṃ ākāsaṃ kiñci ākāsaṃ kiñci’;  
*also* . . . tejo dhātuwa’.

---

*Same for section on*

---

Ākiñcaññāyatanam.

---

*Reading* . . . . ‘parikammaṃ n’atthi kiñci n’atthi kiñci’;  
*also* . . . . ‘āpo dhātuwa’.

---

*Same for section on*

---

N’eva-saññā-nāsaññāyatanam.

---

*Reading* . . . ‘parikammaṃ etaṃ [Cī] santaṃ etaṃ pa-  
nitaṃ’; *also* . . . ‘wāyo dhātuwa’.

---

Mehi dakwana lada catur widha arūpāvacarayāṭa p. kr.  
n. w. ekawāṭa ārādhanā karanu.

Okāsa . . . patikaromi,  
kī tænata,

Okāsa [*ter*]. Ahaṃ paṭhamajjhānaṃ samāpajjitvā anto-  
gabbha catusu arūpāvacaresu ākā. vi. āki. n’ev. anuloma-  
vasena rakkhissāmi.

Aciren’ eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā  
uṭṭhitassa me dhammasaññā pātura hotu.

Nisīdati . . pe . . parikammaṃ akāso anto ākāsaṃ anto  
[*bis*].

Mese tīksaṃ nuwanin salakā bhāwanā kaḷa kalhi bha-  
wāngaya sindagana mano dwāraya āwarjjanā koṭa catur  
widha arūpāvacara karmasthānawala śama a. p. u. pa-  
hala we; manā koṭa piliwelīn bala balā nāsikāgrayen ga-  
nīmīn nābhiye mæda anuloma koṭa tabā næwata dhyāna-  
wala a. p. u. manā koṭa balā ehi tæbiya yutu.

---

### Arūpāvacara-kammaṭhānaṃ.

---

*Same for section on*  
*the four Brahmavihāras: —*

1) Mettā br. v: —

*with* . . . ‘parikammaṃ ahaṃ sukhī homi [*bis*]; *also* . . .  
‘paṭhawī dhātuwa’;

2) Karuṇā br. v: —

*with* . . . ‘parikammaṃ ahaṃ pamuñcāmi’; *also* . . . ‘tejo  
dhātuwa’;

3) Mudutā br. v: —

*with* . . . ‘parikammaṃ ahaṃ gamā vigacchāmi’ [*bis*]; *also* . .  
‘āpo dhātuwa’.

4) Upekkhā br. v: —

*with* . . . parikammaṃ kammaṣsa kho homi [*bis*]; *also* . .  
‘wāyo dhātuwa’.

---

[Each of the four Brahmavihāras is then repeated with each of the five Jhānas, and with the 6 Saddagghanas, and with Vidatthi, Dhāta-samūha, Catu-Nayaṃ, Pañca-Nayaṃ, Hadayaṃ, Samādhi, Dhammatiraṭṭhitikaṃ; & with Sitthaka-Daṇḍadīpaṃ respectively inserted before . . 'samāpajjitvā'.

Then follows: —]

[Chū] Catu brahmaviharaṇaya keren dasa dig wasana siyulu satwayā kerehi met paturuwā balana widhi aturen p. kr. n. w. w. p. mettā brahmaviharaṇayaṭa ārāḍhanā kara pūrwwa dig balā pratipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . . patikaromi. Ahaṃ yācāmi . . . anto-gabbha brahmavihāresu mettā-brahmavihāraṃ.

Nava lokuttara-dhammā . . . pe (4, 5) . . . hotu. Nisīdati . . . pe . . . parikammaṃ ahaṃ sukhī homi, ahaṃ sukhī homi.

Mese tīkṣaṇa prajñāwen bhāwanā kala kalhi bh. si m. d. āw. k. p. dh. pahala we. Ehi upacāra parikamma manā koṭa citta viññāṇayen pædum diga loka dhātuwaṭa abhi-mukhawa nāsāgraya paṭan kramak kramayen dasa daha-sak sakwaḷa kela lakṣayak sakwaḷa anantā paryyanta sak-waḷa Meru mastakaye balana lada upacāra parikarmma manākoṭa tabā salākaya indawū sitthakadīpaye dængala pramāṇe dā salāka gilihena turu bhāwanā kaḷa kalhi uk-kuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā anto-gabbha catu brahmavihāresu mettābrahmavihāra-paṭha-majjhānaṃ anuloma . . . pe (7) . . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwa upadawā: —

Ekissā disāyaṃ vīsati appanā katvā pañca sattānaṃ puññaṃ datvā ekissā disāyaṃ atṭhavisati appanā katvā satta deva-manussānaṃ puññaṃ datvā: [Ekaṃ disaṃ pañca sattā nāma sabbe sattā sabbe paṇā sabbe bhūtā sabbe puggalā sabbe attabhāva-pariyāpannā — ime sattā pañca sattā nāma honti. Ekaṃ disaṃ satta deva-manussā nāma sabbā itthiyo sabbe purisā sabbe ariyā sabbe anariyā sabbe devā sabbe manussā sabbe vinipātikā — ime sattā satta-devamanussā nāma honti].

Sabbe sattā averā hontu abyāpajjhā<sup>1</sup> hontu anighā hontu sukhī attānaṃ pariharantu. Anto-parikammaṃ: — «ahaṃ sukhī homi» [ter]. Sisato nikkhamana-kāle: — «sabbe sattā sukhī hontu» [ter]. Dasasahasā-cakkavāla-sampattakāle: — «sattā sukhī hontu» [ter]. Sata-sahassa-koṭi-cakkavāla-sampattakāle: — «sukhī hontu» [ter]. Ananta-cakkavāla-sampattakāle, sukhī, sukhī, sukhī.

Pūrwva diga ananta cakkawālayehi met paturuwā balana lada paṭhawī dhātuwe a. p. u. mk. Meru matthake anulomayen tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍadīpaṃ samāpajjitvā antogabbha catu-brahmavihāresu mettā-brahmavihāra dutiyajjhānaṃ anuloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. upadawā: —

Ekissā disāyaṃ vīsati appanā katvā pañca sattānaṃ puññaṃ datvā ekissā disāyaṃ aṭṭhavīsati appanā katvā satta deva-manussānaṃ puññaṃ datvā — ekaṃ disaṃ pañca sattā nāma sabbe sattā sabbe pāṇā sabbe bhūtā sabbe puggalā sabbe attabhāva-pariyāpannā ime sattā pañca satta nāma honti. Ekaṃ . . . pe (69, 70) . . . sukhī, sukhī, sukhī.

Ananta cakrawālayehi met paturuwā balana lada tejo dhātuwe a. p. u. mk. b. b. Meru matthake anulomayen udu tabā sitthaka dīpaye angala . . . inda: —

Okāsa. Ahaṃ . . . brahmavihāra tatiyajjhānaṃ anuloma . . . hotu.

Mese ārāḍhanā kalhi āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . ananta [Chṛ] cakkavāla-sampanna-kāle sukhī sukhī<sup>1</sup> sukhī.

Ananta cakrawālayehi met . . . āpo dhātuwe . . . pe . . . inda: —

Okāsa. Ahaṃ . . . catutthajjhānaṃ . . . . . hotu.

Mese &c . . . . (with 'wāyo dhatuwe').

Okāsa. Ahaṃ . . . pañcamajjhānaṃ . . . hotu.

Mese &c. (with ākāsa dhatuwe) . . . sukhī [ter].

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<sup>1</sup> MS. abyā°



Ananta cakkawālayehi met paturuwā balana lada a. p. u. mk. Meru matthake . . . pe (70) . . . kaḷa kalhi hadayamaṭa paṭhawī dhātuwe a. p. u. mk. pahala kara ananta cakrawālaya salakā balā Meru matthakaye mk. anulomayen udu tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kalhi nāwata samādhyaṭa mema a. p. u. mk. kiyana lada kramayen Meru matthake anulomayen udu tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaṭa yutu.

Anulomayaṭa anaturu koṭa paṭilomayaṭa balana krama naṃ: —

Mettā brahmaviharanaṭa balana lada paṭhawī dhātuwe upacāra parikarmma anantāpariyanta sakwala anulomayaṭa [Chl] tabana lada Meru masthakayen citta viññānayaṇ upadawā kramak kramayen anantāpariyanta sakwala kela lakṣayak sakwala dasa dahasak sakwala paṭilomayen pasu koṭa śirṣayaṭa<sup>1</sup> āsanna wū kalhi nāsāgrayen ganimin nābhiye tabā sitthaka dīpaye dāngala pramāṇe dā salākaya gilihena turu bhāwanā kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā anto-gabbha catu brahmavihāresu mettā-brahmavihāra-paṭhamajjhānaṃ paṭiloma . . pe . . pātura hotu.

Mese ārāḍhanā kalhi anulomayaṭa tabana lada paṭhawī dhātuwe a. p. u. b. b.: —

Ekisā disāyaṃ . . . datvā ekaṃ disaṃ pañca sattā nāma sabbe . . . . . ahaṃ sukhī homi [ter].

Puna paṭiloma-vasena āgamana-kāle sattā sattā sattā, ananta-cakkavāla sampatta-kāle sukhī sukhī sukhī. Sattasahassa-koṭi cakkavāla sampatta-kāle sukhī hontu — tāyo vāraṃ — Dasa-sahassa-cakkavāla-sampatta-kāle sattā sukhī hontu — tāyo vāraṃ — Sīsaṃ sampatta-kāle sabbe sattā sukhī hontu — tāyo vāraṃ — Anto sampatta-kāle ahaṃ sukhī homi, ahaṃ sukhī homi, ahaṃ sukhī homi.

Mehi dakwana lada kramayen paṭhawī dhātuwe a. p. u. mk. nābhiye tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

<sup>1</sup> MS. sirssayata.

Okāsa. Ahaṃ siṭṭhaka . . . pe . . . mettā-brahmavihāra-dutiyajjhānaṃ paṭiloma . . . pe . . . pātura hotu.

Ananta cakkawālayehi tabana lada tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . ahaṃ sukhī homi [ter].

[Chī] Paṭilomayaṭa balana krama nam — anulomayaṭa seyin tejo dhātuwe upacāra parikarmma manā koṭa tabā siṭṭhaka dīpayehi dāṅgala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ siṭṭhaka . . . pe (71) . . . brahma-vihāresu karuṇā-brahma-vihāra-paṭhamajjhānaṃ paṭiloma . . . pe (7) . . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhatuwe a. p. u. mk. anulomayaṭa baelu tænhī paṭilomayaṭa tabā siṭṭhaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi hadayamaṭa mema tejo dhātuwa anulomayaṭa seyin paṭilomayaṭa tabā siṭṭhaka dīpayehi angala pramāṇe dā s. g. t. bh. kalhi samādhīyaṭa mema tejo dhātuwa anulomayaṭa seyin paṭilomayaṭa tabā siṭṭhaka dīpaye angala pramāṇe dā salākaya g. t. bh. kaṭa yutu.

Dasa prakāra loka dhātuwehi wasana sakala prāṇin kerehi catu brahma vihāra bhāwanāwen yedī wasana kriyā aturehi p. kr. n. w. w. p. karuṇā brahmavihāranayaṭa ārāḍhanā koṭa ehi patipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . paṭikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha catu brahma-vihāresu karuṇā-brahma-vihāraṃ.

Nava lokuttarā dhamma . . . pe (4, 5) . . . hotu.

Nisīdati . . . pe (5) . . . parikammaṃ ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

Mese bhāwanā kala kalhi bh. si. md. āw. k. tejo dh. pahala we. Ehi u. p. mk. b. b. dasa widha wū lokadhātūn keren pūrwā digāṭa citta viññānāyēn sīrṣaya paṭaṇ karuṇāwa saha yomu<sup>2</sup> koṭa kramak kramayen dasa dahasak sakwalaya kela lakṣayak sakwalaya eyin piṭat ananta cakrawālayehi karuṇāwa pāturuwā ehi Meru matthake u. p. mk.

<sup>1</sup> MS. asasā.

<sup>2</sup> So MS.

anulomayen tabā sitthaka dipayehi dēngala pramāne dā . . . pe (72) . . . ukkuṭikayen inda.

Okāsa. Ahaṃ sitthaka . . . pe (69) . . . vihāresu karuṇā-brahma-vihāra-pathamajjhānam anuloma hotu.

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. mk. b. b.

Ekissā disāyam . . . pe (69) . . . nāma honti.

Alābhā pamuñcantu ayasā<sup>1</sup> pamuñcantu nindā pamuñcantu dukkhā pamuñcantu sabbe sattā, sattā averā hontu abyāpajjhā hontu anighā hontu sukhī attānaṃ pariharantu. Anto parikammaṃ ahaṃ pamuñcāmi, ahaṃ pamuñcāmi. Sīsato nikkhamāna-kāle yāva dasa-sahassa-cakkavālaṃ: — sabbe sattā pamuñcantu [ter].

Mese ananta cakkawālayehi karuṇā paturuwā b. l. a. p. u. mk. [che] ehi Meru mudune anulomayen ūdu tabā sitthaka dipayehi . . . pe (70) . . . inda: —

Okāsa . . . . . karuṇā-brahmavihāra-dutiyaajjhānaṃ . . . . . pātura hotu.

Mese ārāḍhanā kalhi paṭhawī dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyam . . . pe (73) . . . dukkhā pamuñcantu . . . pe . . . pariharantu. Anto . . . pe . . . pamuñcāmi. Sīsato . . . pe . . . pamuñcantu [ter]. Data-sahassa-cakkavālaṃ yāva sata-sahassa-koṭi-cakkavālaṃ sattā pamuñcantu [ter]. Sata-sahassa-koṭi-cakkavālaṃ yāva ananta-cakkavālaṃ: — pamuñcantu [ter].

Mese ananta cakrawālayehi karuṇāwa meheyā balana lada a. p. u. mk. ehi Meru mudune . . . pe . . . inda.

Okāsa. Ahaṃ . . . tatiyaajjhānaṃ . . . pātura hotu.

Mese . . . āpo dhātuwe . . . b. b.: —

Ekissā disāyam . . . pe . . . ananta-cakkavālaṃ pamuñcantu [ter].

*Same for fourth Jhāna with  
wāyo dhātuwa.*

Mehi mk. meheyā balana lada . . . pe . . . ukkuṭikayen inda: —

Okāsa. Ahaṃ . . . pañcamajjhānaṃ . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyam . . . pe (72, 73) . . . ananta-cakkavālam-pamuñcantu [*ter*].

Manā koṭa meheyā balana lada a. p. u. ehi Meru mudune anulomayen udu tabā s. d. a. p. dā s. g. t. bhāwanā kalhi ha-dayamaṭa karunāwaṭa pahalawū tejo dhātuwe a. p. u. mk. b. b. dasa dahasak sakwala keḷa lakṣayak sakwala ananta cakrawālaya dakwā karunā bhawanā koṭa ehi Meru matthake ema a. p. u. anulomayen s. d. a. p. dā s. g. t. bhāwanā koṭa nāwata samādhiyaṭa ema tejo dhātuwa ema kramayen Meru matthake tabā sitthaka-dīpaye angala . . . bhāwanā kaṭa yutu.

Anulomayaṭa anaturu koṭa paṭilomayaṭa balana krama nam: —

Karunāwaṭa pahalawū tejo dhātuwe u. p. ananta cakrawālayehi anulomayen udu tabana lada Meru matthakayen citta viññānāyena gena krama kramayen anantāparyyanta sakwala keḷa lakṣayak sakwala dasa dahasak [*chai*] sakwala paṭilomayen udu pasu koṭa sīrṣayaṭa āsaññawū kalhi nāsāgrayen ganimin nābhiye karmasthāne tabā sitthaka dīpaye dāngala pramāṇe dā s. g. t. bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . . . karuṇā-brahma-vihāra-paṭhamajjhānaṃ paṭiloma . . . . . pe . . . . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. m. k. b. balā: —

Ekissā disāyam . . . . . pe (69, 70) . . . . . anto parikammaṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Puna paṭiloma. Ananta<sup>1</sup> cakravālato<sup>2</sup> āgamana kāle yāva sata sahassa koṭi cakkavālam sattā sattā sattā, sata sahassa koṭi cakkavālato yāva dasa sahassa cakkavālam sattā pamuñcantu. Tayo vāraṃ. Sīsato yāva nābhiṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Mehi paṭilomayen balana lada a. p. u. nābhiye tabā sitthaka dīpaye a. pr. dā . . . . . ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāresu karuṇā-brahma-vihāra-dutiyajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārāḍhanā kalhi anulomayaṭa ananta cakrawālayehi manā koṭa citta viññānāyena balā tabana lada paṭhawī dhātuwe a. p. u. bala balā: —

<sup>1</sup> MS. anta.

<sup>2</sup> So MS.

Ekissā disāyaṃ vīsati . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi (*bis*).

Puna paṭiloma. Ananta . . . pe . . . Tayo vāraṃ. Dasa saḥassa cakkavālato yāva sīsaṃ sabbe sattā pamuñcantu. Tayo vāraṃ. Sīsato yāva nābhiṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Mese balana lada a. p. u. nābhiyaṭa dængalakin mattehi paṭilomayen udu tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāra tatiyajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārāḍhanā kalhi anulomayaṭa ananta cakrawālayehi<sup>1</sup> karunā bhāwanā kara tabana lada āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Puna paṭiloma. Ananta cakkawāla . . . pe . . . pamuñcāmi.

Mese manā koṭa balana lada a. p. u. nābhiyaṭa dakuṇe angala pramāṇe dā paṭilomayen udu tabā sitthaka dīpaye angala pr. dā s. g. t. bh. kaḷa kalhi ukkuṭikayen [cho] inda: —

Okāsa. Ahaṃ sitthaka . . . pe . . . -vihāra catutthajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ār. k. anulomayen ananta cakrawālayehi salakā tabana lada wāyo dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi [*ter*].

Puna paṭiloma. Ananta cakkawāla . . . pe . . . pamuñcāmi.

Okāsa. Ahaṃ . . . pe . . . -vihāra pañcamajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese . . . pe . . . cakrawālayehi tabana lada ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . pamuñcāmi.

Puna paṭiloma . . . pe (74) . . . pamuñcāmi.

Mese manāwa balana lada ākāsa dhātuwe a. p. u. nābhiyaṭa wame angala pramāṇe tabā sitthaka d. angala pr. d. s. g. t. bh. k. k. næwata hadayamaṭa anulomayen udu tabana lada

<sup>1</sup> MS. antacaṭawātayehi.



tejo dhātuwe a. p. u. paṭilomayen udu nābhiye tabā s. g. t. bh. kara nēwaṭa samādhīyaṭa anulomayen udu tabana lada tejo dhātuwe a. p. u. paṭilomayen udu nābhiye karmmasthāne tabā s. g. t. bh. kaṭa yutu. Pūrwwa diga gilihena turu lokadhātuwehi wasana sakala prāṇin kerehi anuloma paṭilomayen karuṇā bhāwanā karaṇa widhi kriyā data yutu.

Pūrwwa digaṭa anaturu koṭa paścima diga loka dhātuwa ho dakuṇu diga loka dhātuwa ho<sup>1</sup> uturu diga loka dhātuwa ho satara anudig aturehi ginikona wayamba naityāwa da isānā diga ho mattehi Meru Maṇḍārādi parwatayaṃ nēti bāwin Ajatākāsaṭa ho heṭṭhā bhāgayen esema deyak nēti bāwin wā poḷuwa dakwā ho mehi dakwana lada dasa prakāra loka-dhātūn pūrwa diga balana lada prakārayen anuloma paṭiloma koṭa nimawā: —

P. kr. n. w. w. p.: —

Okāsa. Ahaṃ . . pe . . paṭikaromi, kī tēnaṭa: —

Okāsu. Ahaṃ kāyavasī-vattaṃ samāpajjitvā antogabbha-catu-brahma-vihāresu karuṇā-brahma vihāra-paṭhamajjhānaṃ anuloma: . . pe . . hotu.

Nisidati . . . pe . . . parikammam ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Okāsa. Ahaṃ kāya . . . vihāra-dutiyajjhānaṃ paṭiloma<sup>2</sup> . . . pe . . . hotu [Chau].

Okāsa. Ahaṃ kāya . . . . vihāra-tatijajjhānaṃ anuloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-catutthajjhānaṃ anuloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-pañcamajjhānaṃ anuloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-pañcamajjhānaṃ paṭiloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-catutthajjhānaṃ paṭiloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-tatijajjhānaṃ paṭiloma . . . . pe . . . . hotu.

<sup>1</sup> MS. *yo but see* p. 81.

<sup>2</sup> So MS.

Okāsa. Ahaṃ kāya . . . . vihāra-dutiyajjhānaṃ paṭiloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-paṭhamajjhānaṃ paṭiloma . . . . pe . . . . hotu.

### Karunā-bhāvanā.

Catu brahma viharāṇayehi yedentawun wisin karunā brahma viharāṇayaṭa anaturu koṭa p. kr. n. w. w. p. mudutā brahma viharāṇayaṭa ārādhanā koṭa dhamma saññā balā ehi anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ . . pe . . paṭikaromi, kī tænaṭa;

Okāsa, okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha-catubrahma vihāresu (karunā-brahma-vihāresu)<sup>1</sup> mudutā-brahma-vihāraṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe . . parikammaṃ, Ahaṃ mā vigacchāmi, ahaṃ mā vigacchāmi!

Mese bhāwanā kaḷa pandam lakṣaṇa dhamma saññā balā nābhiye tabā anuloma paṭiloma kaṭa yutu.

Okāsa . . pe (77) . . pātura hotu.

Mese bhāwanā kara paṭhawī dhātuwe a. p. u. mk. nābhiye karmmasthāneṭa tabanu.

Okāsa. Ahaṃ dutiyajjhānaṃ anuloma . . . pe . . . hotu.

Mese ārādhanā kalhi tejo dhātuwe a. p. u. mk. nābhiyaṭa matte angala pramāṇe tabanu.

Okāsa. Ahaṃ tatiyajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. wāyo dhātuwe a. p. u. mk. nābhiyaṭa dakuṇe angala pr. tabanu.

Okāsa. Ahaṃ catutthajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. ākāsa dhātuwe a. p. u. mk. nābhiyaṭa yaṭa disāwe angala pr. tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. ema ākāsa dhātuwe a. p. u. mk. nābhiyaṭa wama laye angala pr. tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ samāpajjitvā . . . pe . . . paṭiloma . . . hotu.

<sup>1</sup> So MS.

Mese ār. k. ākāsa dhātuwe a. p. u. n. wame anuloma-  
yaṭa bælu tæñhi paṭilomayen udu tabanu.

*And so with the other 4 Jhānas in reverse order [Chām].*

Mehi anuloma paṭilomayen udu dhātu sampūrṇa koṭa  
nimawā balana widhi kriyā data yutu. Tawa da mehi  
patipāṭiyādi mettā brahma viharāṇayehi kiyana lada pra-  
kārayen anuloma paṭilomayen kaṭa yutu.

*Index to all these varieties follows [chaḥ and ja].*

Catu brahma viharāṇayehi yedenta un wiṣiṇ p. kr. n. w.  
w. p. mudutā brahma viharāṇayaṭa ārāḍhanā koṭa ehi  
patipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha catu brahma-  
vihāresu mudutā-brahma-vihāraṃ.

Nava lokuttarā dhamma . . . pe (4, 5) . . . nibbāna  
paccayo hotu.

Nisīdati . . . pe (7) . . . parikammaṃ. Ahaṃ mā vi-  
gacchāmi, ahaṃ mā vigacchāmi.

Mese tikṣaṇa nāṇayen bhāwanā k. k. bhawāṅga sinda-  
gana mano dwāraya āwarjjanā koṭa āpo dhatuwa upadi,  
ehi u. p. mk. b. b. nābhiye karmmasthāne tabanu.

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā anto-  
gabbha catu-brahma-vihāresu mudutā-brahma-vihāraṃ  
pathamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. āpo dhātuwa a. p. u. mk. b. b. nābhiye  
tabanu.

Okāsa. Ahaṃ yācāmi . . . pe . . . -vihāraṃ.

Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo  
hotu.

Nisīdati . . . pe . . . parikammaṃ Ahaṃ mā vigacchāmi.

Mese tikṣaṇa nāṇa nuwanin bhāwanā kaḷa kalhi bh. s.  
md. ā. k. āpo dhātuwa pahala we. Ehi u. p. mk. dasa  
diga lokadhātūn keren pædun desaṭa meheyā dasa da-  
hasak sakwala keḷa lakṣayak sakwala anantā paryyanta  
sakwala salakā bhāwanā kara ehi Meru matthake anu-  
lomayen udu tabanu.

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāra-pathamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ vīsati [jā] . . . pe (69) . . . honti.

Laddha-sampattito mā vigacchantu. Laddha-yasato mā vigacchantu. Laddha-pasamsato mā vigacchantu. Laddha-sukhato mā vigacchantu. Ahaṃ mā vigacchāmi, ahaṃ mā vigacchāmi.

Sisato nikkhamana-kāle yāva dasa-sahassa-cakkavālaṃ sabbe sattā mā vigacchantu, mā vigacchantu. Dasa-sahassa cakkavālato yāva sata-sahassa-koṭi cakkavālaṃ, 'sabbe sattā mā viggacchantu' [ter]. Sata-sahassa-koṭi-cakkavālato yāva anta-cakkavālaṃ<sup>1</sup> mā vigacchantu [ter].

Okāsa. Ahaṃ sitthaka . . . pe . . . -vihāra-dutiyajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . honti.

Laddha . . . pe . . . vigacchāmi.

Sīsato . . . pe . . . vigacchantu [ter].

Dasa-sahassa . . . pe . . . vigacchantu [ter].

Sata-sahassa . . . pe . . . vigacchantu [ter].

Okāsa. . . . pe . . . vihāra-tatijajjhānaṃ anuloma . . . pe . . . hotu.

Mese . . . b. b.: —

Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāmi. Sīsato . . . pe . . . vigacchantu [ter].

Okāsa . . . vihāra catutthajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. wāyo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . . . vigacchantu.

Okāsa . . . . . vihāra-pancamajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. [ji] balana<sup>2</sup> lada a. p. u. mk. nābhīyaṭa angalakin mattehi tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bh. k. k. ukkuṭikayen inda: —

Okāsa . . . . . vihāresu mettā-brahmavīhāra tatijajjhānaṃ paṭiloma . . . pe . . . hotu.

<sup>1</sup> So MS.

<sup>2</sup> MS: yen balana.

Ananta cakrawālayehi anulomayen met paturuwā tabana lada āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (69) . . . antoparikammaṃ, Ahaṃ sukhī homi [ter].

Puna paṭiloma-vasena āgamanakāle sattā sattā sattā. Ananta-cakkavāla-sampatta-kāle sukhī, sukhī, sukhī. Sata-sahassa-koṭi-cakkavāla-sampattakāle, Sukhī hontu [ter]. Anto sampattakāle, Ahaṃ sukhī homi [ter].

Mk. balana lada a. p. u. nābhiyaṭa dakuṇe angala pramāṇe paṭilomayaṭa tabā sitthapa-dīpaye angala pramāṇe dā salākaya gilihena turu ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . . . Mettā-brahma-vihāra-catutthajjhānam paṭiloma . . . pe . . . hota.

Meso ār. k. ananta cakrawālayehi met paturuwā tabana lada wāyodhātuwe a. p. u. mk. upadawā: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ, Ahaṃ sukhī homi [ter].

Puna paṭilomā-vasena āgamana-kāle sattā sattā sattā . . . pe . . . anto sampatta-kāle Ahaṃ sukhī homi<sup>1</sup>.

Ananta cakrawālayehi met paturuwā tabana lada ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (69) . . . anto parikammaṃ. Ahaṃ sukhī homi. Tāyo vāraṃ.

Puna paṭiloma-vasena . . . pe (80) . . . anto sampatta-kāle ahaṃ sukhī homi. Tāyo vāraṃ.

Paṭilomayaṭa balana lada a. p. u. mk. nābhiyaṭa wama laye angala pramāṇe tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi hadayaṃ ananta cakrawālayehi anulomayen met paturuwā tabana lada paṭhawī dhātuwe a. p. u. paṭilomayaṭa [Jī] krama kramayen pasu koṭa balā manā koṭa nābhiye tabā sitthaka dīpayehi a. p. dā. s. g. t. bhāwanā kaṭa yutu.

Pūrwwa diga loka dhātuwehi wasana sakala satwayā kerehi anuloma paṭilomayen met paturuwā bhāwanā karana widhi data yutu.

<sup>1</sup> MS. Ahaṃ ṭa ananta (sic). The ṭa is probably the letter of hadayaṃ, a whole line (as just below) being last here omitted by mistake.



Pūrwwa digāṭa anaturu koṭa paścima digā loka dhātuwa ho dakuṇu digā loka dhātuwa ho uturu digā loka dhātuwa ho me satara digāṭa anaturu koṭa anudik aturen ginikona ho wayaba ho nairtthyāwa<sup>1</sup> ho isānā digā ho me aṭa digāṭa anaturu koṭa mattehi Meru Mandārādi parwatayan nāti bāwin ajatākāsayāṭa heṭṭhā bhāgayen esema deyak nāti bāwin wā poḷowa dakwā ho me kiyana lada dasa prakāra loka dhātuwala wasana sakala prāṇin kerehi maitrī paturuwā śama loka-dhātūn pūrwwa digā balana lada kramayen anuloma paṭiloma koṭa nimawā: —

Pūrwa kratyaya no waradawā wānda pudā: —

Okāsa. Ahaṃ patipatti . . . . . patikaromi kī kēnaṭa:

Okāsa. Okāsa. Ahaṃ kāyavasivattaṃ samāpajjitvā anto c. br. v. m. br. v. paṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ: Ahaṃ sukhī homi, ahaṃ sukhī homi, ahaṃ sukhī homi.

Okāsa . . . . dutiyajjhānaṃ anuloma . . . pe . . . pātura hotu<sup>2</sup>.

Okāsa . . . . tatiyajjhānaṃ anuloma . . . . pe . . . . pātura hotu . . . . Āpo dhātuwa.

Okāsa . . . . catutthajjhānaṃ anuloma . . . . pe . . . . pātura hotu . . . . Wāyo dhātuwa.

Okāsa . . . . pañcamajjhānaṃ anuloma . . . . pe . . . . pātura hotu . . . . Ākāsa dhātuwa.

. . . . . pañcamajjhānaṃ paṭiloma . . . . . Akāsa dhātuwa.

. . . . . [ju] catutthajjhānaṃ paṭiloma . . . . . Wāyo dhātuwa.

. . . . . tatiyajjhānaṃ paṭiloma . . . . . Āpo dhātuwa.

. . . . . dutiyajjhānaṃ paṭiloma . . . . . Tejo dhātuwa.

. . . . . paṭhamajjhānaṃ paṭiloma . . . . . Paṭhawī dhātuwa.

Mettā bhāvanā.

<sup>1</sup> So MS.      <sup>2</sup> No dhātuwa is given.

Catu brahma viharāṇaya kerehi mettā brahma viharāṇayaṭa anaturu koṭa p. k. n. w. w. p. karuṇā brahma viharāṇayaṭa ārādhanā kara dhamma saññā balā anuloma paṭiloma karaṇu.

Okāsa. Ahaṃ . . . pe (4) . . patikaromi kī tēnaṭa: —

<sup>1</sup>Okāsa. Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha catu-brahma-vihāresu karuṇā-brahma-vihāra anuloma . . . . pe (7) . . . . dhamma-saññā pātura hotu.

Nisidati . . . . pe . . . . parikammaṃ: Ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

Mese bhāwanā kala kalhi khīla pandan lakṣaṇa dhamma saññā balā nēwata esema bhāwanā kara karuṇāwe tejo dhātuwa nābhiya mēda eheyin paṭhawī dhātuwe a. p. u. mk. b. b. nāsikāgrayen ganimin nābhiye karmasthāne tabanu.

Okāsa. Ahaṃ dutiyajjhānaṃ samāpajjitvā . . . . pe . . . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwe a. p. u. mk. b. nābhiyaṭa mattehi angala pramāṇe tabanu.

Okāsa . . . . . tatiyajjhānaṃ . . . . .

Mese ārādhanā kalhi wāyo dhātuwa nābhiyaṭa dakuṇe angala pramāṇe tabanu.

Okāsa . . . . . catūthajjhānaṃ . . . . .

Mese ārādhanā kalhi ākāsa dhātuwa manākoṭa balā nābhiyaṭa hetthā bhāgayen angala pramāṇe tabanu.

Okāsa . . . . . pañcamajjhānaṃ . . . . .

Meso ārādhanā kalhi ema ākāsa dhātuwa nābhiyaṭa wame angala pramāṇe tabanu.

Okāsa . . . . . pañcamajjhānaṃ . . . . . paṭiloma . . . . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwa nābhiyaṭa wame anulomayaṭa baelu tēnhi paṭilomeṭa tabanu.

Okāsa . . . . . catutthujjhānaṃ . . . . . paṭiloma [jū] . . . . . hotu.

Wāyo dhātuwa nābhiyaṭa hetthā bhāgayen anulomayaṭa baelu tēnhi paṭilomayaṭa tabanu.

Okāsa . . . tatiyajjhānaṃ . . . paṭiloma . . .  
 Āpo dhātuwa nābhiyaṭa dakuṇe tabanu.  
 Okāsa . . . dutiyajjhānaṃ . . . paṭiloma . . .  
 Paṭhawī dhātuwa nābhiyaṭa matte tabanu.  
 Okāsa . . . paṭhamajjhānaṃ . . . paṭiloma . . .  
 Karuṇāwe tejo dhātuwa nābhiye paṭhamajjhāneṭa tabanu.

Mese anuloma paṭilomayen karuṇāwe dhyāna sampūrṇa  
 wū kalhi pūrwa kratyaya no waradawā wænda pudā: —

Okāsa ahaṃ . . . paṭikaromi kī tænaṭa: —

Okāsa okāsa. Ahaṃ paṭipātiyā pavisitvā antogabbha  
 catu-brahma-vihāresu karuṇā-brahma-vihāra-paṭhamajjhā-  
 naṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ: Ahaṃ pamuñcami,  
 ahaṃ pamuñcāmi.

. . . Tejo dhātuwa . . .

Okāsa . . . dutiyajjhānaṃ anuloma . . .

. . . Paṭhawī dhātuwa . . .

Okāsa . . . tatiyajjhānaṃ anuloma . . .

. . . Āpo dhātuwa . . .

Okāsa . . . catutthajjhānaṃ anuloma . . .

Wāyo dhātuwa.

Okāsa . . . pañcamajjhānaṃ anuloma . . .

Ākāsa dhātuwa.

Okāsa . . . dutiyajjhānaṃ anuloma . . .

Paṭhawī dhātuwa.

Okāsa . . . paṭhamajjhānaṃ anuloma . . .

Tejo dhātuwa.

Okāsa . . . paṭhamajjhānaṃ paṭiloma . . .

Tejo dhātuwa.

Okāsa . . . dutiyajjhānaṃ paṭiloma . . .

Paṭhawī dhātuwa.

Okāsa [jī] . . . pañcamajjhānaṃ paṭiloma . . .

Ākāsa dhātuwa.

Okāsa . . . catutthajjhānaṃ paṭiloma . . .

Wāyo dhātuwa.

Okāsa . . . tatiyajjhānaṃ paṭiloma . . .

Āpo dhātuwa.

Okāsa . . . dutiyajjhānaṃ paṭiloma . . .

Paṭhawī dhātuwa.

Okāsa . . . paṭhamajjhānaṃ paṭiloma . . .

Tejo dhātuwa.

---

Paṭipāṭiyā.

---

Pūrwa kratyayā no waradawā wænda pudā: —

Okāsa. Ahaṃ . . . . . patikaromi ki tænaṭa: —

Okāsa. Ahaṃ cha-saddaggahanam samāpajjitvā antog.

c. br. v. k. br. v. paṭhamajjhānaṃ anuloma . . . pe . . .  
pātura hotu.

Nisīdati . . . pe (83) . . .

Tejo dhātuwa.

[*Then the second okāsa paragraph p. 84 (without the  
nisīdati paragraph) repeated as follows: —*]

dutiyajjhānaṃ an. . . . . Paṭhawī

paṭhamajjhānaṃ an. . . . . Tejo

dutiyajjhānaṃ an. . . . . Paṭhawī

tatiyajjhānaṃ an. . . . . Āpo

paṭhamajjhānaṃ an. . . . . Tejo

pañcāmajjhānaṃ an. . . . . Tejo

paṭhamajjhānaṃ an. . . . . Tejo

catutthajjhānaṃ an. . . . . Wāyo

pañcamajjhānaṃ [jī] an. . . . . Ākāsa

paṭhamajjhānaṃ an. . . . . Tejo

paṭhamajjhānaṃ paṭiloma . . . [Dhātū omitted]

pañcamajjhānaṃ paṭiloma . . . [Dhātu omitted]

catutthajjhānaṃ paṭiloma . . . [Dhātu omitted]

paṭhamajjhānaṃ paṭiloma . . . [Dhātu omitted]

catutthajjhānaṃ paṭiloma . . . [Dhātu omitted]

paṭhamajjhānaṃ paṭiloma . . . [Dhātu omitted]

paṭhamajjhānaṃ paṭiloma . . . [Dhātu omitted]

tatiyajjhānaṃ paṭiloma . . . . [Dhātu omitted]

dutiyajjhānaṃ paṭiloma . . . . [Dhātu omitted]

paṭhamajjhānaṃ paṭiloma . . . [Dhātu omitted]

dutiyajjhānaṃ paṭiloma . . . [Dhātu omitted]

dutiyajjhānaṃ paṭiloma . . . [Dhātu *omitted*]  
paṭhamajjhānaṃ paṭiloma . . [Dhātu *omitted*]

---

Chasaddaggahanaṃ.

---

Pūrwā kratiyaya no waradawā wenda pudā: —

Okasa. Ahaṃ . . . . . patikaromi kī tænaṭa:

Okāsa [Jl]. Ahaṃ vidatthiṃ samāpajjitvā antogabbha  
c. br. v. k. br. v. dutiyajjhānaṃ tatiyajjhānaṃ pañcamajjhā-  
naṃ anuloma . . . . pe . . . . pātura hotu.

Nisīdati . . . . pe . . . . parikammaṃ: Ahaṃ pamuñ-  
cāmi, ahaṃ pamuñcāmi.

[*Then the second Okāsa paragraph repeated with: —*]

. . . Paṭhamajjhānaṃ catutthajjhānaṃ anuloma . . .

. . . Catutthajjhānaṃ paṭhamajjhānaṃ paṭiloma . . .

. . . Pañcamajjhānaṃ tatiyajjhānaṃ dutiyajjhānaṃ pa-  
ṭiloma . . .

---

Vidatthiṃ.

---

Meyin mattehi dhātu samūhaṃ yaṇādi dhamma tiraṭṭhi-  
tikaṃ dakwā mettā brahma viharanaye kiyana lada prakā-  
rayen anuloma paṭiloma kaṭa yutu. Mudutāwe āpo dhā-  
tuwa paṭhamajjhāneṭa balanu, dutiyaṃ pathawī dhātuwa,  
tatiyaṃ tejo dhātuwa, catutthaṃ wāyo dhātuwa, pañcamaṃ  
ākāsa dhātuwa.

---

Catu-nayaṃ.

---

Mudutāwe āpo dhātuwa , . . pañcamaṃ ākāsa dhātuwa.

---

Pañca-nayaṃ.

---

[*Same sentence for each of the three following*].

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Hadayaṃ [jī].

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## Samādhī.

### Dhammatiraṭṭhitikam.

Catu brahma viharāṇaya kerehi yedentawun wisin p. k. no. w. w. p. karuṇā brahma viharāṇayaṭa ārāḍhanā kara pratipatti puṇa kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittam upacāra-vidhiṃ appanā-samādhī-vidhiṃ antogabbha catu-brahma-vihāresu karuṇā-brahma-vihāram.

Nava-lokuttara-dhammā . . . pe (4, 5) . . . nibbāna-paccayo hotu.

Nisīdati . . . pe (5) . . . parikammaṃ: Ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

Mese tikkṣaṇayen<sup>1</sup> menehi koṭa bhāwanā kala kalhi bhāwāṅgaya sindagana manodwāraya āwarjjanā koṭa tejodhātuwa pahala we. Ehi upacāra parikamma manā koṭa nābhiye karmmasthāne tabā sitthaka dīpayehi dāṅgala pramāṇe dā salākaya gilihena turu bhāwanā kala kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā antogabbha catu brahma-vihāresu karuṇā-brahma-vihāram paṭhamajjhānam anuloma . . . pe (7) . . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. mk. nābhiye karmmasthāne tabā s. dīpayehi a. pr. dā. s. g. t. bh. k. k. esema inda, hadayamaṭa mema dhātuwa manākoṭa nābhiye karmmasthāne tabā s. d. angala pr. dā salākaya g. t. bh. k. k. samādhīyaṭa mema tejodhātuwa manā koṭa mesema tabā s. d. angala p. dā, s. g. t. bh. kaṭa yutu.

[Je] Akāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyam . . . pe (69) . . . honti. Sabbe sattā laddha-sampattito mā vigacchantu, laddha-yasato mā vigacchantu, laddha-pasaṃsato mā vigacchantu, laddha-sukhato mā vigacchantu, ahaṃ mā vigacchāmi [ter]. Sisato nikkhamana-kāle yāva dasa-sahassa-cakkavālam sabbe sattā

<sup>1</sup> So MS.

mā vigacchantu. Dasa-sahassa-cakkavāḷato yāva sata-sahassa koṭi-cakkavāḷam sabbe sattā mā vigacchantu. Sata-sahassa-koṭi cakkavāḷato yāva ananta cakkavāḷam mā vigacchantu mā vigacchantu.

Hadayaṃ samādhi dwayaṭa mudutāwaṭa balana lada āpo dhātuwe a. p. u. sirasa paṭan anta<sup>1</sup> cakrawāḷaya salakā bhāwanā karanu. Paṭilomayata balana krama naṃ: — Anulomayata seyin āpo dhātuwe upacāra parikarmma manā koṭa balanu.

Okāsa. Ahaṃ sitthaka . . . pe (86) . . . antogabbha catu brahma-vihāresu mudutā brahma-vihāraṃ paṭhamajjhānaṃ . . . paṭiloma . . . . .

Mese āradhanā kalhi āpo dhātuwe a. p. u. mk. b. b. Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāmi [ter].

Puna paṭiloma . . . pe (74) dasa sahassa . . . pe (74) [with «sabbe sattā mā vigacchantu» for «pamuñcantu»] . . . sisato yāva nābhim, ahaṃ mā vigacchāmi, ahaṃ mā vigacchāmi.

Okāsa. Ahaṃ . . . dutiyajjhānaṃ . . . paṭiloma . . .

Mese . . . paṭhawī dhātuwe a. p. u. mk. b. b.

Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāmi [ter].

Puna paṭiloma . . . .

[as on p. 74, with «mā vigacchantu»].

Okāsa . . . tatiyajjhānaṃ . . . paṭiloma . . .

Mese . . . tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . .

[as on p. 74, with «mā vigacchantu»].

Okāsa . . . catutthājjānaṃ . . . paṭiloma . . .

Mese ār. k. k. wāyo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . .

[as on p. 74 &c]

Okāsa . . . pañcamajjhānaṃ . . . paṭiloma . . .

Mese . . . āpo dhātuwe . . .

Hadayaṃ samādhi dwayaṭa mema āpo dhātuwe karmma-sthāne manā koṭa tabā bhāwanā kaṭa yutu. Pūrwa digāṭa anaturu koṭa paścima diga dakuṇu diga dakuṇu diga<sup>1</sup>

<sup>1</sup> So MS.

ginikona wayamba nairtyāwa isānaya mattehi Meru Maṇḍarādi parwatayan nēti bāwin ajatākāsayāta da heṭṭhā bhāgayen esema deyak nēti heyin wā poḷowāta da [jai] yāna me kī dasa prakāra loka dhātūn pūrwa dik-hi kiyana lada prakārayen anuloma paṭiloma kota nimawā: —

Pūrwa k. no w. w. pudā: —

Okāsa. Ahaṃ . . . . patikaromi kī tēnāta: —

Okāsa. Ahaṃ kāya-vasi-vattaṃ samāpajjitvā antogabbha catu-brahma-vihāresu mudutā brahma-vihāraṃ pathamajjhānaṃ paṭiloma<sup>1</sup> . . . . . Nisidati . . . . parikammaṃ: Ahaṃ mā vigacchāmi (*bis*).

(*Second Okāsa paragraph with*)

- . . . . dutiyajjhānaṃ anuloma . . . . .
- . . . . tatiyajjhānaṃ anuloma . . . . .
- . . . . catutthajjhānaṃ anuloma . . . . .
- . . . . pañcamajjhānaṃ anuloma . . . . .
- . . . . pañcamajjhānaṃ paṭiloma . . . . .
- . . . . catutthajjhānaṃ paṭiloma . . . . .
- . . . . tatiyajjhānaṃ paṭiloma . . . . .
- . . . . dutiyajjhānaṃ paṭiloma . . . . .
- . . . . pathamajjhānaṃ paṭiloma . . . . .

### Mudutā-bhavanā.

Catu brahma viharāṇayehi yedentawun wisin mudutā brahmaviharāṇayāta anaturu koṭa pūrwa k. no w. w. pudā upekkhā brahma viharāṇayāta āradhanā koṭā dhamma saññā balā ehi anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ . . . . patikaromi kī tēnāta: —

Okāsa. Ahaṃ pathamajjhānaṃ samāpajjitvā antogabbha c. b. v. upekkhā b. v. anuloma . . . . .

Nisidati . . . . . parikammaṃ dhammassa<sup>2</sup> kho homi dhammassa kho homi.

Mese bhāwanā kara khīla pandan lakṣaṇa dhamma saññā balā pathawī dhātuwe a. p. u. mk. nābhiye karmasthāne tabanu.

<sup>1</sup> *So MS. (read anuloma).*

<sup>2</sup> *MS. dhamma.*

Okāsa . . . . dutiyajjhānam . . . . .

Mese ārādhana kalhi tejo dhātuwe a. p. u. mk. nābhiyaṭa matte angala pramāṇe tabanu.

Okāsa . . . . . tatiyajjhānam . . . . .

Mese . . . . āpo dhātuwe . . . . . nābhiyaṭa dakuṇe angala pramāṇe tabanu.

Okāsa . . . . . catutthajjhānam . . . . .

Mese . . . . ākāsa dhātuwe . . . . . nābhiyaṭa yaṭa dasāwe angala pramāṇe tabanu.

Okāsa . . . . . pañcamajjhānam . . . . . [Jo]

Mese . . . . . ākāsa dhātuwe . . . . . nābhiyaṭa wamen angala pramāṇe tabanu.

Okāsa . . . . . pañcamajjhānam . . . . . paṭiloma . . . . .

Mese . . . . . ākāsa dhātuwe . . . . .

Okāsa . . . . . catutthajjhānam . . . . . paṭiloma . . . . .

Mese . . . . . āpo dhātuwe . . . . . nābhiyaṭa yaṭa dasāwe angala pramāṇe tabanu.

Okāsa . . . . . tatiyajjhānam . . . . . paṭiloma . . . . .

Mese . . . . . tejo dhātuwe . . . . . nābhiyaṭa dakuṇe angala pramāṇe tabanu.

Okāsa . . . . . dutiyajjhānam . . . . . paṭiloma . . . . .

Mese . . . . . paṭhawī dhātuwe . . . . . nābhiyaṭa matte anulomayaṭa kī tæñhi paṭilomayen udu tabanu.

Okāsa . . . . . paṭhamajjhānam . . . . . paṭiloma . . . . .

Mese . . . . . wāyo dhātuwe . . . . . nābhiye karmasthāne tabanu.

Upekkhāwehi dhātu sampūrṇa koṭa balana læda widhi kriyā data yutteyi. Tawa da mehi paṭipāṭiyādi mettā brahma viharanāyehi kiyana lada prakāra anuloma paṭiloma kaṭa yutu.

Pañca-nayaṃ. Karuṇāwaṭa tejo dhātuwa paṭhamajjhāneṭa balanu. Dutiyaṃ paṭhawī dhātuwa. Tatiyaṃ āpo dhātuwa. Catutthaṃ wāyo dhātuwa. Pañcamam ākāsa dhātuwa.

Hadayaṃ. Karuṇāwaṭa tejo dhātuwa paṭhamajjhāneṭa balanu. Dutiyaṃ tejo<sup>1</sup> dhātuwa. Tatiyaṃ āpo dhātuwa. Catutthaṃ wāyo dhātuwa. Pañcamam ākāsa dhātuwa.

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<sup>1</sup> So MS. ?paṭhawī.

Samādhi (*same as* pañca-nayam).

Samādhi (*repeated*) [Jau].

Catu brahma viharāṇeyehi yedentawun wisin pūrwa k. no w. w. pudā upekkhāwaṭa ārādhanaṇ koṭa ehi pratipatti puṇā kaṭa yutu.

Okāsa. Aham . . . . patikaromi.

Aham yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittaṇ upacāra-vidhiṇ appanā-samādhi-vidhiṇ antogabbha catu brahma-vihāresu upekkhā-brahma-vihāraṇ.

Nava lokuttarā dhamma . . . . pe . . . . nibbāna pac-cayo hotu.

Nisidati . . . . pe . . . . dhammassa kho homi dham-massa kho homi.

Mese bhāvanā kalhi bhavāṅga sindagana mano dwāraya āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi upacrāa parikarma manā koṭa nābhiye tabanu.

Okāsa. Aham sitthaka-danda-dīpaṇ samāpajjitvā anto-gabbha-catu-brahma-vihāresu upekkhā-brahma-vihāra-pa-ṭhamajjhānaṇ anuloma . . . pe . . . pātura hotu.

Mese ārādhanaṇ kalhi wāyo dhātuwe a. p. u. mk. b. b. nabhiye tabanu. Hadaya samādhi dwayaṭa upekkhāwaṭa pahala wū wāyo dhātuwe a. p. u. mk. nābhiye karmasthāne tabanu. Paṭilomayaṭa balana krama nam anulomayaṭa seyin wāyo dhātuwe u. p. mk. nābhiye tabanu.

Okāsa . . . . paṭhamajjhānaṇ paṭiloma . . . .

Mese . . . . a. p. u. mk. anulomayaṭa kī tēnhi patilo-mayen udu tabanu. Hadaya samādhi dwayaṭa mema wāyo dhātuwe anulomayaṭā kī tēnhi manā kota tabanu.

Catu brahma v. y. w. p. k. no w. w. p. u. ār. koṭa dasa diga lokadhātuwa balā pratipatti puṇā kaṭa yutu.

Okāsa. Aham . . . . pe . . . . patikaromi.

Aham yācāmi . . . . pe (89) . . . . dhammassa kho homi.

Mese . . (90) . . wāyo dh. p. we. Ehi u. p. mk. yaṭa ki-yana lada kramayen pūrwa diga loka dhātuwa balimin:

Okāsa. Aham sitthaka . . . . paṭhamajjhānaṇ anu-loma . . . . pe . . . . hotu.



Mese ār. k. wayo dhātuwe a. p. u. mk. b. balā: — Ekissā disāyaṃ . . . pe (69, 70) . . . ananta-cakkavāla-sampattakāle<sup>1</sup> dhammassa<sup>2</sup> kho hontu (*ter*).

Okāsa. Ahaṃ sitthaka . . . dutiyajjhānaṃ anuloma . . . pe . . . hotu.

Mese ārādhanaṃ kalhi paṭhawī dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . dhammassa kho hontu.

. . . tatiyajjhānaṃ . . . tejodhātuwe . . . ekissā . . .

. . . Catutthajjhānaṃ . . . āpodhātuwe . . . ekissā . . .

. . . Pañcamajjhānaṃ . . . ākāsadhātuwe . . . ekissā . . .

[Jāma] Hadaya samādhī dwayaṭa upekkhāwaṭa pahala wū wāyo dhātuwe a. p. u. mk. b. b. bhāwanā karanu.

Mehi anulomayaṭa anaturu hoṭa paṭilomayaṭa balana krama naṃ anulomayaṭa seyin wāyo dhātuwe u. p. mk. paṭilomayen udu nābhiye tabanu.

Okāsa. Ahaṃ sitthaka . . . pe . . . paṭhamajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārādhanaṃ kalhi wāyo dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . pe (74) . . . sīsato yāva nābhīṃ: Ahaṃ kammassu kho homi, kammassa kho homi.

Okāsa . . . dutiya . . . paṭhawī . . . ekissā.

Okāsa . . . tatiya . . . tejo . . . ekissā.

Okāsa . . . catuttha . . . āpo . . . ekissā.

Okāsa . . . pañcama . . . ākāsa . . . ekissā.

Hadaya samādhī dwayaṭa wāyo dhātuwe a. p. u. mk. balā nābhiye karmasthāne tabanu.

Pūrwa digā loka dhātuwa anuloma paṭilomayen balana widhi kriyā kiyaṇa ladāyī data yutuyi.

Pūrwa digāṭa anaturu koṭa paścima digā dakuṇa digā uturu digā ginikona wayamba nairityāwa isānaya mattehi Meru Mandārādi parwatayan nēti bāwin ajatākāsayāṭa da heṭṭhā bhāgayen esema deyak [Jah] nēti bāwin poḷowa

<sup>1</sup> MS. cakkavālaṃ.      <sup>2</sup> So MS.

dakwā da yana me kī loka dhātūn pūrwa diga kiyana  
lada prakārayen upekkhāwe pratipatti pūjā koṭa nimawā: —

P. kr. no. w. w. p.: —

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi: —

kī tēnata: —

Okāsa. Ahaṃ kāyavasī vattaṃ samāpajjitvā antogabbha  
catu-brahma-vihāresu upekkhā-brahma-vihārā-paṭhamajjhā-  
naṃ anuloma . . . . pe . . . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ khammassa kho  
homi (*bis*).

Okāsa . . . . dutiyajjhānaṃ anuloma . . . .

Okāsa . . . . tatiyajjhānaṃ anuloma . . . .

Okāsa . . . . catutthajjhānaṃ anuloma . . . .

Okāsa . . . . pañcamajjhānaṃ anuloma . . . .

Okāsa . . . . pañcamajjhānaṃ paṭiloma . . . .

Okāsa . . . . catutthajjhānaṃ paṭiloma . . . .

Okāsa . . . . tatiyajjhānaṃ paṭiloma . . . .

Okāsa . . . . dutiyajjhānaṃ paṭiloma . . . .

Okāsa . . . . paṭhamajjhānaṃ paṭiloma . . . .

### Upekkhā bhāvanā.

Catu brahma viharāṇaṇaṃ anaturu koṭa dasa widhi wū  
ñāṇayen kerehi pūrwa kratyaya no waradawā wēnda pudā  
samatha<sup>1</sup> darṣaṇa ñāṇaṇa ārādhanā karanu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṃ ca paṭibhāga-nimittaṃ  
upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha-dasasu  
ñāṇesu samatha<sup>1</sup>-dassana-ñāṇaṃ<sup>2</sup>.

Nava lokuttara-dhammā . . pe . . nibbāna-paccayo hotu.

Nisīdati . . pe . . parikammaṃ aniccaṃ dukkhaṃ  
anattaṃ anuccaṃ dukkhaṃ anattaṃ.

Mese tikṣaṇa ñāṇayen niwan aramuṇu kota bhāvanā  
kaḷa kalhi bhawāṅgaya sindagana mano dwārāya āwarjjanā  
koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. b. balā  
hradaye tabā nēwata nābhiya tabanu. Īṭa ikbiti wa pa-

<sup>1</sup> MS. samata *always*.

<sup>2</sup> MS. darṣana-ñāṇaṃ.

ṭhawī kasinayehi kiyana lada prakārayen anuloma paṭi-  
loma koṭa nimawā: —

Samatha-darśana-ñāṇaṃ<sup>1</sup>.

Udaya wyaya ñāṇa nam me nāmarūpayāge utpattiyāṭa  
pūrwā bhāgayehi ek tēnaka rāsi bhūtawa<sup>2</sup> siṭimakut nēta,  
pahala wannāhuge rāsiyāṭa [Ñi] siṭa ena gamanakut nēta,  
nāsenahuge disānudisāwakāṭa yāmakut nēta nēsunu kalhi  
ek tēnaka rēsua siṭimakut nēta, wīṇā gāyanā karaṇa kalhi  
pahala wu śabdaya palamu tēnaka rēsua siṭiyet noweyi  
tēnaka siṭa awut pahala wūyet nowe niruddhawa anik  
tēnakāṭa giyet nowe wēli se wī da wīṇāya upawīṇāya  
puruṣayāge tad anurūpawū wēyāmaya yana me kī kārā-  
ṇayen pera nētiwa aeti wūye da atiwa nēti wūye da, e  
paridden siyalu rūpārūpa dharmmayo nētiwa aetiwannāha  
aetiwa nētiwannāhuyayi yanādīn pawatnā ñāṇayayi. Me  
bandu ādīnawa daknā yogīhu wisin p. kr. no. w. w. p.  
udaya wyaya darśana ñāṇayaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi. Ahaṃ yācāmi  
uggaha-nimittāñ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ  
appanā-samādhi-vidhiṃ antogabbha dasasu ñāṇesu udaya-  
vyaya-dassana-ñāṇaṃ.

Nava lokuttara-dhamma . . . pe . . . nibbāna-paccayo  
hotu.

Nisīdati . . . pe . . . parikammaṃ aniccaṃ dukkhaṃ  
anattaṃ<sup>3</sup>.

Mese niwan aramuṇu koṭa bhāwanā kala kalhi tejo dhā-  
tuwa pahala we. Ehi . . . tabanu. Īta . . . (92) . . . nimawā.

Udaya-vyaya-dassana-ñāṇaṃ.

Bhāṅānudarśana ñāṇaya<sup>4</sup> nam yam se aesi aeti puruṣayek  
gan teraka ho pokunu teraka sitiye maha poda aeti wāsi  
wasinā kalhi diya piṭa mahat mahati diya bubulu nāgi  
nāgī sīghrawa bindena desedakī da e paridden siyalu  
sanskāra dharmmayo bindeti bindetiyi daknā wu ñāṇayayi.

<sup>1</sup> See appendix.

<sup>2</sup> So MS.

<sup>3</sup> MS. anattā.

<sup>4</sup> Compare J. P. T. S. 1893. 151.

P. k. no. w. w. p. bhangānudarṣana nāṇayaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . dasasu nāṇesu bhangānudassana-nāṇaṃ. Nava . . . . . hotu.

Nisīdati . . . anattaṃ.

Mese nirwānābhimukhawa bhāwanā kaḷa kalhi bhawān-gaya s. m. d. ā. k. āpo dhātuwa pahala we. Ehi . . . tabanu. Īṭa . . . . . nimawā.

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### Bhangānudassana-nāṇaṃ.

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Bhayatupaṭṭhāna nāṇaya nam siyalu saṃskāra dharmayan bhangānupassanā wasayen bhāwanā karannāwu yogāwacarayāhaṭa siyalu bhava yoni sthiti satwā wāsangata wū saṃskāra dharmayo śapa se jīwati wanu kēmati bhīruka puruṣayak-haṭa simha vyāghra yakṣa rākṣasāsirbbi-śādi<sup>1</sup> men wēmaheda da e bandu nāṇayayi.

Pūrwā kratyaya no waradawā wēnda pudā bhawatupaṭṭhāna nāṇayaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . . . pe . . . . . patikaromi.

Ahaṃ yācāmi . . . nāṇesu bhayatupaṭṭhāna-dassana-nānaṃ. Nava . . . pe . . . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese nirwāṇayahi sita elamba siṭu bhāwanā kaḷa kalhi bhawānga s. m. d. āw. koṭa wāyo dhātuwe a. p. u. mk. hradaye tabā nēwata nābhiye tabanu. Īṭa . . . . . nimawā: —

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### Bhayatupaṭṭhāna-dassana-nāṇaṃ.

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Ādīnawa darṣana nāṇaya nam mese bhayatupaṭṭhāna nāṇaya āsewanaya karannāwū purudu karannāwū yogāwacarayahāṭa ramanīyyākārayen pihiṭiyāwū simha vyāghrādi caṇḍa satwā diṭṭhi nawa gahanayak men da rākṣasa parigrahita pus karannīyak men da kuḍu gat at aeti śatru bhayan men da wisa miśra bhojanayan men da gini gat

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<sup>1</sup> So MS. for āśiviśādi with inserted r.

geyak men da siyalu saṃskāra dharmayan upadrākārayen wæṭahennāwū ñāṇayayi.

Pūrwa k. no w. w. pudā ādinawa darṣaṇa ñāṇayaṭa ārādhanaṇa karanu. [Ñī]

Okāsa. Ahaṃ . . . . pe . . . . patikaromi.

Ahaṃ yācāmi . . . . ñāṇesu ādinavānudassana-ñāṇaṃ <sup>1</sup>.

Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tikṣaṇā ñāṇayen nirwāṇa guṇa salakā bhāwanā kaḷa kalhi bhawāṅga s. m. d. āw. k. ākāśadhātuwa pahala we. Ehi a. p. u. mk. hrdaye tabā næwata nābhiye tabanu. Īṭa ikbitiwa . . . nimawā: —

### Ādinavānudassana-ñāṇaṃ.

Nirbbidhānudarṣana<sup>2</sup> ñāṇaya nam yam se Citra-kūṭa parwata prāntayehi æti wāsaya karañāwū swarṇa rājahaṇsayek apa citrawū caṇḍāla gāma dwārayehi gawarawaleka ælī wāsaya no kare da, e paridden siyalu saṃskāra dhammayehi nerbbidhākārayen<sup>2</sup> pawatnāwu ñāṇayayi.

Pūrwa kr. n. w. w. p. nerbbidhānudarṣaṇa ñāṇayaṭa ārādhanu karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . pe (92) . . . ñāṇesu nibbidānupassanā-ñāṇaṃ <sup>3</sup>.

Nava . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese nirwāṇa abhimukhawa bhāwanā kaḷa kalhi paṭhawī dhātuwa pahala we. Ehi a. p. u. hrdaye tabā næwata nābhiye tabanu. Īṭa . . . nimawā.

### Nibbidānudassana-ñāṇaṃ.

Muccitukamyatā<sup>4</sup> ñāṇaya nam dælehi bændunu massa-yaku men da sarpa mukhayaka pæmini maṇḍuwaku men

<sup>1</sup> *MS.* ādinavānupassanā darṣana ñāṇaya nam.

<sup>2</sup> *So MS.* <sup>3</sup> *MS.* nimittānupassanā darṣana ñāṇaṃ.

<sup>4</sup> Muñcitu-kammaṇā.



da mædiriye kaļu pakṣiyaku men da garuḍa mukhayakata  
pæmini nāga rājayaku men da Rāhu mukha gata candrayā  
men da siyalu saṃskāra dharmmayan keren midenu kæmæti  
wa pawatnā ñāṇayayi.

P. kr. n. w. w. p. muccitukamyatā ñāṇayaṭa āradhanā  
karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . pe (92) . . . ñāṇesu muccitu-kamyata-ñāṇaṃ<sup>1</sup>.

Nava . . . pe . . . hotu.

Nisidati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tikṣaṇa ñāṇayen bhāwanā kaḷa kalhi bhawāṅgaya  
s. m. d. ā. k. tejodhātuwa pahala we. Ehi a. p. u. mk.  
hradaye . . . . tabanu. Īṭa . . . pe . . . nimawā: —

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Muccitu-kamyatā-dassana-ñāṇaṃ<sup>2</sup>.

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P. k. n. w. w. p. paṭisaṅkhānupassanā ñāṇayaṭa āradhanā  
karanu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . pe (4) . . ñāṇesu paṭisaṅkhānupassanā  
ñāṇaṃ. Nava . . . pe . . . hotu.

Nisidati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tikṣaṇa ñāṇayen bhāwanā kaḷa kalhi bhawāṅgaya  
s. m. d. ā. k. āpo dhātuwa-pahala we. Ehi . . . pe . . .  
tabanu. Īṭa . . . pe . . . nimawā.

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Paṭisaṅkhānupassanā-ñāṇaṃ. [Ñu]

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*The same for*

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Sanhārupekkhānupassanā-ñāṇaṃ.

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P. kr. n. w. w. p.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha anuloma anu-  
passanā ñāṇaṃ.

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<sup>1</sup> MS. muñcitakāmāyathānupassanā darṣaṇa ñāṇaṃ.

<sup>2</sup> MS. Muñcitu kāmata darṣaṇa ñāṇaṃ.

Nava . . . pe . . . hotu.

Nisīdati . . pe . . . parikammaṃ . . . anattaṃ.

Mese nirwāṇa guṇaya salakā bhāwanā kaḷa kalhi ākāsa dhātuwa pahala we. Ehi . . . pe . . . tabanu. Īṭa . . . pe . . . nimawā.

### Anuloma anupassanā-ñāṇaṃ.

P. kr. n. w. w. p. dasa ñāṇayaṭa ekawaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi, kī tænaṭa: —

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha dasa ñāṇesu

samatha-dassana-ñāṇaṃ,  
udaya-vyaya-dassana-ñāṇaṃ,  
bhaṅgānudassana-ñāṇaṃ,  
bhayaṭupatthāna-dassana-ñāṇaṃ,  
ādinavānupassanā-dassana-ñāṇaṃ,  
nibbidānupassanā<sup>1</sup>-dassana-ñāṇaṃ,  
muccitu-kamyatānupassanā<sup>2</sup>-dassana-ñāṇaṃ,  
paṭisaṅkhānupassanā-dassanañāṇaṃ,  
saṅkhārupekkhānupassanā-dassana-ñāṇaṃ,  
anuloma-anupassanā-dassana-ñāṇaṃ

anuloma . . . pe (7) . . . dhammasaṅñā pātura hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese bhāwanā kaḷa kalhi dasa ñāṇayehi śama a. p. u. piliwelīn manā koṭa bala balā nābhiye tabanu. Dhyāna-wala a. p. u. mk. esema tæbiya yutuyi.

Yam se matsya grahaṇa pinisa diyaṭa baṭa puruṣayek matsyaka yana saṅñāyen kṛṣṇa sarpayāge grīwaya tara koṭa alwā gena mahat-matsyayaku ladimiyi satuṭuwa diyen osawā balā so wæti tuna dæka bhīta wa dosa dæka kaḷa kiri gælawī yanu kæmætiwa haranaṭa upāya karanūye, waladhiya aga paṭan ata welā gat daraṇa mudā ata osawā waladhiya gena de tun wiṭeka is awaṭa karakawā durwala koṭa piyā duṣṭa sarpayayi dura damā yuhuwa

<sup>1</sup> nimittā° <sup>2</sup> muñcitu kāmāyathānupassanā.

goḍa nængī mahat wisa ghora sarpa mukhayakin gælawī  
giyemiya ā pasu balamin siṭi da, e paridden mehi yogāva-  
carayā paḷamuwen ātma bhāwaya læbha satuṭuwū kālaya  
diya yata dī sarpayā alwā masaku alwā ganimiyyi satuṭuwū  
wāk men anityaya dukkhaya anātmayayi trilakṣaṇaya duṭu  
wāk men saṅskāra dharmayehi bhaya ñāṇaya pahalawīma  
sarpayā dæka bhaya gat kālaya men ādinawānudarṣaṇaya  
sarpayāgen wana upadrawa duṭu wāk men nirweda-ñāṇaya  
sarpayā kerehi kala kirunāk men bhawayen<sup>1</sup> midenu  
kæmæti muccitu kāmyatā ñāṇaya sarpayā keren midenu  
kæmæti ū wāk men paṭisaṅkhānupassanā ñāṇaya e puru-  
ṣayā sarpa mukhayen midimata upāya kalāk meni.

Samkhārupekṣa ñāṇaya nam — yam se ginnaṭa<sup>2</sup> [Ñū].

[Ñr] . . . . . kukulu piyāṭiyen ā passaṭa kærakæ wena misa  
gini dasāwaṭat no ye da — e paridden siyalu samskāra dhar-  
mayan kerehi ælī madhyāstākārayen<sup>1</sup> pawatnāwū ñāṇa-  
yayi.

Satyānuloma ñāṇaya nam yam se dharmmiṣṭawū rajek  
adhikaraṇa sthānayehi unne adhikaraṇa nāyakayan aṭa  
deneku kala yukti winiścaya asā chandādiyen agatiyaṭa no  
gos mædahatwa adhikaraṇa nāyakayan da pūrwa rāja  
dharmayaṭa anukūlawū winiścaya kala niyāyen hapatæyi  
abhimata we da — e paridden ma yathokta wū udaya  
wyayādi aṣṭa darṣaṇa ñāṇayaṇṭa da sat tis bhodhi pākṣika  
dharmayaṇṭa da anukūla wa pawatnā ñāṇayayi.

Mehi kiyana lada widarṣaṇa ñāṇayaṇṭa anaturu koṭa  
nawa lokuttara dharmayan kerehi pūrwa kratyaya no  
waradawā wænda pudā sotapatti margayaṭa āradhanā  
karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittaṇ ca paṭibhāga-nimittam  
upacāra-vidhiṃ appanāsamādhī-vidhiṃ antogabbha cutusu  
maggesu sotāpatti-maggam.

<sup>1</sup> So MS.

<sup>2</sup> In the MS. a section which belongs below p. 99 is here  
inserted by mistake. I give it in its right place.

Nava . . . pe . . . hotu.

Nisidati . . . pe . . . parikammam aniccaṃ dukkham anattam.

Mese tikṣaṇa ñāṇayen nirwāṇa guṇaya salakā bhawanā kala kalhi bhawāṅgaya s. m. d. āw. k. paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. uḍu talle ransiwiya mæda tabanu.

Pūrwa k. no. w. w. puda: —

Okāsa. Ahaṃ . . . pe . . . patikaromi

kī tænaṭa: —

Okāsa. Ahaṃ paṭhamajjhānam samāpajjitvā antogabbha catusu maggesu sotāpatti-maggam anuloma . . . pe . . . pātura hotu.

Nisidati . . . pe . . . anattam.

. . . . . dutiya . . . . . tatiya . . . . . catuttha . . . . . pañcama . . . . . anuloma . . . . .

Okāsa. Ahaṃ pañcama . . . catuttha . . . tatiya . . . dutiya . . . paṭhamajjhānam . . . . . paṭiloma . . . . .

*The same, from pūrwa kratyaya p. 98 line 27 to p. 99 line 18 for sakadāgāmi-magga; but reading.*

. . . . . tejo dhātuwa pahala wē. Ehi a. p. u. mk. yaṭi talle ransiwiya mæda tabanu.

*The same for anāgāmi-maggā with*

. . . . . āpo dhātuwa pahala wē. Ehi a. p. u. mk. hradaye ransiwiya mædu tabanu *and also adding the five dhātuwas respectively after the five jhānas taken reversely.*

<sup>1</sup>Pūrwa kratyaya no waradawā wænda pudā arhat-margayaṭa ārāddhanā karanu.

Okāsa. Ahaṃ . . . . . pe . . . . . patikaromi.

Ahaṃ yācāmi . . . . . antogabbha catusu maggesu arahatta-maggam.

Nava l. dh . . . . . pe . . . . . nibbāna-paccayo hotu.

Nisidati . . . pe . . . parikammam aniccaṃ dukkham anattam (bis).

---

<sup>1</sup> *The following, with the last clause of the preceding section, is the portion referred to in the note above (on p. 98), as having been misplaced.*

Mese nirvāṇayehi sita elba siṭuwā bhāwanā kala kalhi wāyo dhātuwa pahala we. Ehi a. p. u. mk. nābhiye ransi-wiya mæda tabanu.

P. k. no. w. w. pudā.

Okāsa. Aham . . . pe . . . patikaromi  
kī tænaṭa.

Okāsa. Aham paṭhamajjhānaṃ samāpajjitvā antogabbha catusu maggesu arahanta-maggam anuloma . . . pe . . . pātura hotu.

Nisīdati . . . .

Paṭhawī dhātuwa

. . . dutiya . . . anuloma . . . tejo dhātuwa

. . . tatiya . . . anuloma . . . āpo dhātuwa

. . . catuttha . . . anuloma . . . wāyo dhātuwa

. . . pañcama . . . anuloma . . . ākāsa dhātuwa

. . . pañcama . . . paṭiloma . . . ākāsa dhātuwa

. . . catuttha . . . paṭiloma . . . wāyo dhātuwa.

[*Hiatus in the MS.*]

. . . tatiya . . . paṭiloma . . . apo dhātuwa

. . . dutiya . . . paṭiloma . . . tejo dhātuwa

. . . paṭhama . . . paṭiloma . . . paṭhawī dhātuwa.

*The same for sotāpatti-phala reading.*

Mese tikṣaṇa prajñāwen nirwāṇa sita elba siṭuwā ema niwan ma aramuṇu keremin sihiya abhimukha koṭa bhāwanā kala kalhi bhawāṅgaya s. m. dw. āw. koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. telwala mæda ransi-wiye tabanu.

*The same for sakadāgāmi-phala reading:*

Mese niwan aramuṇu koṭa bhāwanā kala kalhi tejo dhātuwa pahala we. Ehi a. p. u. mk. dakuṇu wale ransiya mæda tabanu.

*The same for anāgāmi-phala reading:*

Mese tikṣana prajñāwen<sup>1</sup> nirwāṇa śapaya salakā bhā-

<sup>1</sup> MS. prajñāṇayen.



wanā kaḷa kalhi āpo dhātuwa pahala we. Ehi a. p. u. mk. balā bāma ature ransiya mæda tabanu.

---

*The same for arahatta-phala reading:*

Mese tikṣana nāṇayen nirwāṇa rasaya salakā bhāwanā kaḷa kalhi wāyo dhātuwa pahala we. Ehi a. p. u. mk. balā nāsāture tabanu.

---

*The same for nibbānaṃ reading:*

Mese tikṣaṇayen bhāwanā kaḷa kalhi ākāsa dhātuwa pahala we. Ehi a. p. u. mk. balā nāsā de puṭa mæda tabanu.

---

*The same for catusu maggesu paṭhamam reading:*

Mese bhāwanā kaḷa kalhi paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. wasaṭa kaṭuwe ransiwiya mæda tabanu.

---

*The same for catusu maggesu dutiyam reading:*

Mese bhāwanā kaḷa kalhi tejo dhātuwa pahala we. Ehi a. p. w. mk. balā nābhiye ransiwiya mæda tabanu.

---

*The same for catusu maggesu tatiyam reading:*

Mese bhāwanā kaḷa kalhi āpo dhātuwa pahala we. Ehi a. p. u. mk. hradye ransiwiya mæda tabanu.

---

*The same for catusu maggesu catuttham reading:*

Mese bhāwanā kaḷa kalhi bhawāṅgaya sindagana mano dwāraya āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi a. p. u. mk. balā diwa wara ransiwiya mæda tabanu.

---

Pūwa kratyaya no waradawā wænda pudā nawa lokutara saddharmayaṭa ekawaṭa ārāḍhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

kī tænata.

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha catu maggesu sotāpatti-maggaṃ sakadāgāmi-maggaṃ anāgāmi-maggaṃ arahatta-maggaṃ sotāpatti-phalaṃ sakadā-

gāmi-phalaṃ anāgāmi-phalaṃ arahatta-phalaṃ nibbāṇaṃ  
paṭhamaññ dutiyaṃ tatiyaṃ catutthaṃ anuloma . . . pe . . .  
pātura hotu.

Nisīdati &c.

Mese nirwāṇa śāpayehi ma sita elba siṭuwā ema nima-  
wam ma ema aramūṇa karamin sihiya abhimukha koṭa  
bhāwanā karannāhaṭa nawa lowuturā dharmayaṇṭa bālu  
śama appanā parikarmma upacāra mk. bala balā nāsikā-  
grayen ganimin yaṭa kiyana lada e e isthānawalahi ma  
tabā dhyānawalahi appanā parikarmma upacāra anuloma-  
yaṭa tabana lada kramayen tēbiya yutu.

Samatha wipassanā wasayen kiyana lada widhi kriyā  
saṃkṣepayakin data yutteyi.

---

Imaṃ likhita-puñṇena Metteyyaṃ upasaṃkami  
Paṭiṭṭhapetvā saraṇe suppaṭiṭṭhāmi sāsane.

---

Lowuturā Budu wemawā. Sarwārtha-siddhir astu.  
S'riyam bhavatu. Āroyyam astu.

---

Śrī suddha Buddha warṣayen de dās sāra siya sa tis<sup>1</sup>  
wana wasa Æsala masa pura wisēniya nam tithiya lat  
kuja dina me diwasa liyā nimawana ladi.

---

<sup>1</sup> 2436 A. B = 1893 A.D.

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## CORRIGENDA ET ADDENDA.

- 
- p. 3 *line* 5 *read* saraṇaṃ.  
 p. 3 " 4 " nibbānaṃ.  
 p. 6 " 18 " wāyo.  
 p. 7 " 26 " nāsikāgrayen.  
 p. 17 " 3 " tana *for* dana(?).  
 p. 41 " 15 " vidhiṃ.  
 p. 42 " 12 " ratnākarayaka hata.  
 p. 42 " 26 " duṭṭu.  
 p. 42 " 29 " yogāvacara.  
 p. 43 " 29 " dhammā.  
 p. 44 " 2 *from bottom read* nairtyāwa.  
 p. 45 " 6 *read* pas poḷowaya.  
 p. 56 " 16 " Hata-vikkhittakaṃ.

The Asubhas, p. VIII and p. XXXI. See now Saṃyutta Nikāya Vol. 5, pp. 129—140 (just passing through the press).

p. XXX. mystic meditation, it should have been added, is considered from the Buddhist point of view as by no means incompatible with moral depravity. So Devadatta—the Judas Iscariot of the Buddhist story—is great at Jhāna (Jāt 1. 140).

p. XXXII. For further research on Buddhist mysticism Mr. Lafcardio Hearn's beautiful and suggestive book 'Gleanings in Buddha-Fields', published since the above was in type, can be strongly recommended. (See the notice of it in J.R.A.S. 1898).

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